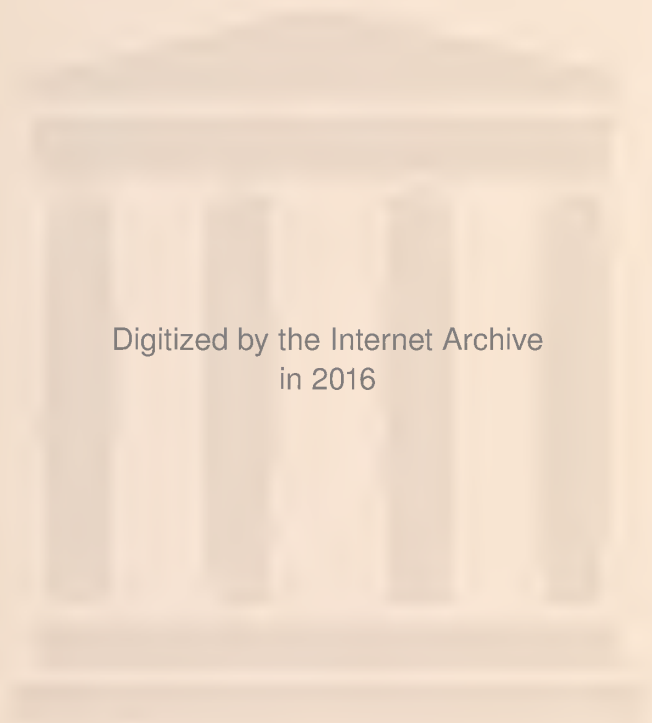






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VOL. III.—AUGUST, 1834.—No. 4.

ART. I. *Japan: its geographical situation, extent, and divisions; its mountains, rivers, lakes, climate, and natural productions; origin of the Japanese, their early history and national character.*

The nations of Christendom once maintained an extensive intercourse with the inhabitants of Japan. The Portuguese, the first Europeans who visited that country, were driven thither in a storm when on their way to China in 1542. For nearly a century from that time, they carried on a lucrative trade. The Spaniards, Dutch, and English shared in the same thrifty commerce. The Japanese also, having long since emerged from a state of barbarism, had numerous fleets; and their merchant-men, like those of the Chinese in early times, visited neighboring countries, and even those as far distant as Bengal. The nation had then advanced to a high point in civilization; as far perhaps as it ever could without the peaceful, vivifying, and restraining influences of true Christianity. At this favorable juncture Romanism came in; but it came only to hasten the sad reverses that were coming on the state. Internal discords arose, foreign merchants became jealous and strove to supplant each other; and the Jesuits, accused of forming designs against the state, were proscribed. The English abandoned the country in 1623; the Spaniards were expelled in 1625; and the Portuguese, in 1641. The Dutch, while fattening on the good of the land, dug a pit for themselves; and notwithstanding their utmost endeavors they were soon confined to the little island of Desima, 'the prison which was built for the Portuguese.'

In the mean time all natives were prohibited from visiting foreign countries, and allowed only to make coasting voyages, or to proceed to the isles dependent on the Japanese. This restrictive and exclusive system commenced in 1637. Nangasaki is now the only port open to foreigners, and even that but to three nations and under severe restrictions. The Chinese and the Coreans are each allowed to

go thither with ten junks annually, and the Dutch with one large and two small vessels. Some trade is also carried on with the people of Lewchew, but wholly we believe in Japanese bottoms. Such has been the state of affairs for nearly two centuries; and both the Japanese and their country have gone into oblivion like the kingdoms and the people of other times. Various efforts have been made to reëstablish free intercourse; and now and then a successful interloper has visited the forbidden ground. Such a case occurred in 1797-98, when an English vessel, commanded by an Englishman, carrying American colors with an American pass, actually visited Japan. That vessel was sent thither by the Dutch authorities of Batavia. Europeans who are best acquainted with Japan, are of opinion that the difficulties of opening a free intercourse with that nation will be far less than are generally apprehended. Of the advantages of such a measure, contemplated in whatever light we please, there can be, we think, but one opinion. We do not wonder, therefore, that the attention of enterprising men is turned towards Japan; and we should not be surprised if expeditions were speedily set on foot to visit that interesting but secluded portion of the globe. It is believed by many that the character of the Japanese has been misrepresented; and we doubt not, were the restrictive system abolished, that the people of Japan would welcome the nations of Christendom to their shores. But on this point, we shall be better able to form an opinion after we have taken a nearer view of the country.—And first we will survey it geographically; premising that for all our information we must depend on others. The authors which we shall chiefly consult are Kæmpfer, Golownin, the Jesuits, Klaproth, Siebold, Don Rodrigo, Van Fisscher, and one or two Chinese works.

Japan, comprised within the 30th and 42d degrees of north latitude and the 129th and 143d degrees of longitude east from Greenwich, is an archipelago, of which the principal islands are those of Nippon, Kewsew, and Sikokf. Situated between the Pacific ocean and the sea of Japan, the archipelago is separated, on the west from Corea by the straits of Tsusima, and on the north from the island of Yeso (or Matsmai) by the strait of Tsugar, called also Sangar. In different respects it may be compared, says Kæmpfer, to the British isles, “being much after the same manner, though in a more eminent degree divided and broke through by corners and forelands, arms of the sea, great bays and inlets running deep into the country, and forming several islands, peninsulas, gulfs, and harbors. Besides, as the king of Great Britain is sovereign of three countries, England, Scotland, and Ireland, so the Japanese emperor hath the supreme jurisdiction over three separate large islands.”

The largest of these islands has given its name, Japan, or according to the native pronunciation, Nippon, to the whole country. This name is of Chinese origin, and is derived from the words *Jeih pun*, ‘origin of the sun,’ and hence Japan is sometimes called the country of the rising sun, or literally, *Jeih pun kwō*, ‘the country of the origin of the sun.’ According to a Chinese writer, Japan was ori-

ginally called Wo; but in the time of the Tang dynasty, and after the inhabitants had formed an acquaintance with the Chinese, they disliked their ancient name, and changed it to Jieh pun, or in their dialect, Nippon. This part of the empire is nearly in the form of a crescent, opening towards the northwest. From its southeastern extremity, Nippon stretches northward about seven degrees of latitude, and westward about ten degrees of longitude. Kewsew is the second island in regard to size, and is separated from the southwestern extremity of Nippon only by a narrow channel: its greatest extent is about four degrees of latitude, and three of longitude. Sikokf, the third and smallest of the three islands, lies south of Nippon and east of Kewsew and contiguous to them both. The borders of the empire, as thus defined, are its rocky, mountainous coasts, and a tempestuous sea, abounding with gulfs and harbors, very few of which have hitherto been surveyed by Europeans. On all these borders there are a great number of islands which are more or less dependent upon the government of Japan. Of some of these we shall speak in the sequel.

The divisions of Japan, which have been caused by civil wars or made for the purposes of government, are numerous, and have been frequently changed. In the first and happiest ages of the Japanese monarchy, according to Kämpfer's account, every prince enjoyed the government of a province, with which he was entrusted by the emperor, and ruled its inhabitants in peace and tranquillity. The miseries of ensuing times, the frequent quarrels and contentions, which arose among the chief branches of the imperial family respecting the succession to the throne, by degrees involved the whole empire in bloodshed and confusion. Its princes formed parties, collected armies, and every one endeavored to maintain himself in the possession of those lands, the government of which had been entrusted to him by imperial bounty: and those who had not been provided for by the emperor, took care to provide for themselves. The princes divided their dominions among their sons, who inheriting only a part of their father's estate, would not be behind them in the grandeur and magnificence of their courts. No wonder then if the number of princedoms and dominions went on continually increasing.

In giving an account of the divisions of the empire as it exists in modern times, we shall make free use of a paper published by M. Klaproth in 1831, the chief part of which was extracted from Japanese books, and which, consequently, 'must contain unquestionable facts, deduced from sources the authority of which there is no room to doubt.' The empire is divided into eight grand divisions, denominated *do*, or 'ways.' This, if we mistake not, is the same term which was formerly used to designate the provinces of the Chinese empire: and as they correspond in size to the provinces of China, we shall, for convenience employ the word province instead of 'country' or 'way,' as M. Klaproth has done. These provinces are Gokinai, Tokai, Tosan, Fookurooku, Sanin, Sanyo, Nankaï, and Saïkaï. These are subdivided into sixty-eight *kokfs*, or departments, which

again consist of six hundred and twenty-two *kohori*, or districts. The word *kokuf*, which Klaproth has translated province, corresponds very nearly with the *foo* of the Chinese, and we, therefore, prefer the term 'department;' the *kohori* (or *kori*) is quite similar to the *heñ* in Chinese, and is well translated by the word 'district.' Following this arrangement of the terms, we shall then have provinces, departments, and districts in Japan nearly the same as in China. We will now enumerate the several provinces and their respective departments, omitting the names of the districts but noticing as we proceed the principal cities.

1. *Gokinaï* consists of five departments, which compose the peculiar state or domain of the empire: these are *Yamasiro*, *Yamato*, *Kawatsi*, *Idsumi*, and *Sidzu* or *Sets*. This province is situated near the centre of the empire, in the southern part of *Nippon*: its whole extent is nearly equal to the island of *Sikokf*; and its two northern departments, *Sidzu* and *Yamasiro*, are watered by the *Yodo gawa* or river of *Yodo*. *Gokinaï* contains two of the principal cities of the empire, *Osaka* and *Miyako*; the first, which is situated at the mouth of the river of *Yodo*, is celebrated for its commerce; the second is the capital of the empire and the residence of the *dairi*. *Miyako* is situated on a branch of the *Yodo* in the midst of a highly cultivated plain. Don Rodrigo who visited the city more than two centuries ago, says, "its walls are ten leagues in circuit," which he certifies from actual observation, having rode round them on horseback; he set out at seven in the morning, and did not reach the point of departure till night! While at *Miyako*, the Spaniard visited the tomb of *Taïko* or *Taïkosama*, and a magnificent temple containing a bronze idol, the dimensions of which rendered him mute with astonishment. "I ordered," he says, "one of my people to measure the thumb of the right hand of the idol, and perceived that, although he was a man of large size, he could not embrace it with his two arms by two palms. But the size of this statue is not its only merit: the feet, hands, mouth and eyes, forehead, and other features, are as perfect and expressive as the most accomplished painter could make them. When I visited the temple it was unfinished; more than 100,000 workmen were daily employed upon it. The devil could not suggest to the emperor a surer expedient to get rid of his immense wealth." From various data he estimated the population of *Miyako* at 1,500,000; and considered it the largest city in the world.

2. *Tokai*, the second province in the empire, is situated due east of *Gokinaï* and comprises in fifteen departments the whole of the southeastern part of *Nippon*. The names of the departments are *Iga*, *Ize*, *Sima*, *Awari*, *Mikawa*, *Tutuni*, *Suruga*, *Idzu*, *Kai*, *Sagami*, *Moosasi*, *Awa*, *Kadzusa*, *Simoosa*, and *Fitats*. The city of *Jedo* is the second capital of the empire and the residence of the *Seogun*, or generalissimo of Japan. It is situated on a large plain, at the head of the gulf of *Jedo*, in about 35° north latitude. Don Rodrigo's description of this city is far less extravagant than that which he has given of *Miyako*; he says,

“It contains 700,000 inhabitants, and is traversed by a considerable river, which is navigable by vessels of moderate size. By this river, which is divided, in the interior, into several branches, the inhabitants are supplied with provisions and necessaries, which are so cheap, that a man may live comfortably for 3*d.* a day. The Japanese do not make much wheaten bread, though what they do make is excellent. The streets and open places of Jedo are very handsome, and so clean and well kept, that it might be imagined no person walked in them. The houses are of wood, and mostly of two stories. The exterior of them is less imposing than that of ours, but they are infinitely handsomer and more comfortable within. All the streets have covered galleries, and are occupied each by persons of the same trade; thus the carpenters have one street, the tailors another, the jewelers another, &c., including many traders not known in Europe: the merchants are classed together in the same way. Provisions are also sold in places appropriated for each sort. I remarked in the market where game is sold, that there was a vast quantity of rabbits, hares, wild boars, deer, goats, and other animals which I never saw before. The Japanese rarely eat any flesh but that of game, which they hunt. The fish market is immense, and extremely neat and clean. I observed more than a thousand different kinds of fish, sea and river, fresh and salt. Large tubs contained besides a vast quantity of live fish. The inns are in the same streets, adjoining those where they let and sell horses, which are in such number, that the traveler who changes horses, according to the custom of the country, every league, is only embarrassed where to choose. The nobles and great men inhabit a distinct part of the city. This quarter is distinguished by the armorial ornaments, sculptured, painted, or gilt, placed over the doors of the houses. The nobles attach much value to this privilege. The political authority is vested in a governor, who is chief of the magistracy, civil and military. In each street resides a magistrate, who takes cognizance, in the first instance, of all cases, civil and criminal, and submits the most difficult to the governor. The streets are closed at each end by a gate, which is shut at night-fall. At each gate, is placed a guard of soldiers, with sentinels at intervals; so that if a crime is committed, notice is conveyed instantly to each end of the street, the gates are closed immediately, and it rarely happens that the offender escapes. This description is very applicable to all the other cities in the empire.” Much of this account too, our readers will perceive, is similar to those which have been given, by old writers, of the cities of China. The principal facts may be true, even at the present day; but were the city now faithfully described by an eye-witness, much of the detail, we apprehend, would be found to differ from that given by Rodrigo.

3. *Tosan* is situated north of Tokaï, and consists of eight departments, viz. Oomi, Mino, Fida, Sinano, Koodsuke, Simodsuke, Moots, and Dewa. It is the largest province in the empire and includes the whole of the northern part of Nippon. ‘It is an extraordinary good and fruitful country,’ says Kæmpfer, ‘and wants

nothing for the support of human life.' Near, the southern extremity of this province, and only a short distance east from Miyako, is the lake Mitsn (written Oits on European maps), which is the largest in the empire.

4. *Fookurooku* comprehends seven departments, and is situated to the northeast of Gokinaï and westward from the southern part of Tosan: the names of the departments are Wakasa, Yetsisen, Yetsew, Yetsingo, Kaga, Noto, and Sado,—this last is an island, the capital of which is Koki.

5. *Sanin* includes the northern part of the western extremity of Nippon; and is divided into eight departments, viz. Tango, Tanba, Tasima, Inaba, Foki, Idsumo, Iwami, and Oki, which consists of two islands.

6. *Sanyo* lies directly south of Sanin, and contains eight departments; namely, Farima, Minasaki, Bizen, Bitsew, Bingo, Aki, Suwo, and Nagata.

7. *Nankai* has six departments; viz. Awa, Sanuki, Iyo, Tosa, which constitute the island of Sikokf, Awasi, an island which is situated due east of Sikokf, and Kii or Kiinokuni, which lies still farther east and forms the southern extremity of Nippon.

8. *Saikai* comprehends the whole island of Kewsew, and is divided into nine departments; Tsikoozen, Tsikungo, Buzen, Bungo, Fizen, Figo, Fewga, Osumi, and Satsumi. Firando and Nangasaki both belong to this province; the first is well known from its having been one of the first and principal places visited by the Roman catholics; the other is famous for its harbor, being the only one in which foreign ships are allowed to anchor.—The islands Iki and Tsusima, between Corea and Japan, are considered by Kæmpfer as kokfs, and complete the number sixty-eight.

The only islands which we shall notice, in addition to those already mentioned, are; Fatsisio, a place of banishment, on the south-east of the empire; Tanoga, lying south of Kewsew; and on the north, Jeso or Matsmaï, Kunashir, Ectooroop and Sagalien, which Golownin considers as Japanese colonies. The island of Matsmaï and the Kuriles deserve farther consideration than we can give them in this article.

Japan is a mountainous and hilly country and its coasts are lined with steep rocks. Nippon is traversed in its whole length by a chain almost of uniform elevation, and in many places crowned with peaks covered with perpetual snow. This chain divides the streams which flow to the south and east and which fall into the Pacific ocean, from those which pursue a northerly course to the sea of Japan. Very many of the mountains of the country are volcanic. A full and, as far as we know, accurate account of these was published by Klapproth in the Asiatic Journal for January, 1831. The volcanic chain, of which the first southern links are found in the island of Formosa, extends by the way of the Lewchew islands to Japan, and thence along the Kurile archipelago as far as Kamtschatka. On the great island of Kewsew, in the department of Fisen and south-east from

Nangasaki, is the Oin-zen-ga-da, or 'high mountain of warm springs,' which has several eraters. In the early part of the year 1793, the summit of the mountain sunk entirely down: torrents of boiling water issued from all the parts of the deep cavity, which was thus formed, and the vapor arose like thick smoke. Three weeks afterwards there was an eruption of the volcano Bivo-no-kubi, about half a league from the summit; the flames rose to a vast height: the lava which flowed out extended itself with great rapidity, and in a few days the whole country was in flames for several miles around. A month after this there was a horrible earthquake throughout the whole island, which was principally felt in the district of Simabara: the shocks were repeated several times, and the whole ended by a terrible eruption of Miyiyama. In the interior of Figo is the volcano Aso, which emits stones and flames, the latter of a blue, yellow and red color. Satsuma, which is the southernmost department of Kewsew, is entirely volcanic and impregnated with sulphur. Eruptions there are frequent. In 764 of our era, three new islands arose out of the sea; they are now inhabited. At the south extremity of Satsuma is Iroosima, or 'Sulphur island,' which burns incessantly.

The most memorable volcanic phenomenon in Japan occurred in the year 285 B. C. when an immense land-lapse formed, in a single night, the great lake Mitsu. At the very time when this took place, Foosi, the highest mountain in Japan, rose from the surface of the earth. Foosi is an enormous pyramid, covered with perpetual snow situated in the department of Suruga, and near the borders of that of Kai. It is the largest and most active volcano in Japan. There was an eruption of it in 799, A. D., which lasted thirty-four days: it was frightful; the ashes covered the whole base of the mountain, and the streams of water in the vicinity assumed a red hue. The eruption in the year 800 was without earthquakes, which preceded those in 863 and 864. The latter was most violent; on all sides of the mountain the flames rose high, and were accompanied with the most frightful reports of thunder. Three several shocks of earthquakes were felt, and the mountain was on fire for ten days, till at length its lower part burst; the explosion was tremendous; the devastation extended over a space of thirty leagues, and the lava ran to a distance of three or four, principally towards the frontiers of Kai. Again in 1707, on the night of the 23d day of the 11th moon, two violent shocks of an earthquake were felt: mount Foosi opened, vomited flames, and hurled cinders to the distance of ten leagues. Next day the eruption ceased; but it was revived with greater violence on the 25th and 26th. Enormous masses of rock, sand reddened by heat, and an immense quantity of ashes, covered all the neighboring plateau. The ashes were driven to a great distance, and fell several inches thick at Jedo.

Another volcano, called the Sirayama, 'white mountain,' and covered with perpetual snow, is situated in the department of Kaga, about a degree and a half north of Miyako. Its most remarkable eruptions took place in 1239 and 1554. Another, and a very active

volcano is Asama, which is situated in Sinano, near the centre of Nippon. It is very high, burning from midway to the crest, and throws out an extremely dense smoke. It vomits flames and stones, and frequently covers the neighboring country with ashes. One of its last eruptions was that of 1783, which was preceded by an alarming earthquake. A vast number of villages were swallowed up by the earth, or burnt and overwhelmed by the lava. The number of persons who perished by this disaster it is impossible to determine; the devastation was incalculable. Yake, in the department of Moots, is the most northern volcano in Japan. The lofty mountains between Moots and Dewa, likewise contain several volcanoes.

There are among the volcanic mountains of Japan a vast number of warm springs. Many of these springs are found in Sinano. In the department of Yetsingo, situated to the north of Sinano, there is, near the village Kuru-gawa-mura, a well abounding with naphtha, which the inhabitants burn in their lamps. In the district of Gazivara there is a spot, the stony soil of which exhales inflammable gas. The natives make use of this gas, by running a pipe into the earth, and lighting the end like a torch. Klaproth, in concluding his paper on this subject, remarks that six of the volcanoes of Japan and four of the mountains from whence issue warm springs, are, according to the Japanese, the ten hells of the country.

Of the rivers and lakes of Japan we can say but little. None are remarkable for their size. The rivers seem to be numerous, and most of them rapid in their course. The river of Yodo has already been sufficiently described. The Tenriogawa, or river of the heavenly dragon, takes its rise in Sinano, and passing through Tootomi disembogues itself by three mouths into the sea. The sources of the Ara are in the mountainous country between Kootsuke and Musasi. It flows through the latter, and soon separates into two branches; the western, receiving the name of Toda, falls into the gulph of Jedo, to the eastward of the city of that name, which is watered by branches and canals from the Toda. Upon one of these canals is the celebrated *Nippon bas*, or bridge of Japan, from whence distances are computed throughout the empire. Over some of the rivers bridges have been built; there are others which are passed by boats; others are forded.—The lake Mistu, or Oits, already noticed as the largest in the empire, is only about seventy English miles long and twenty-two broad.

The climate of Japan is healthful. In winter the north and north-west winds are exceedingly sharp, and bring with them an intense frost. The summer heat is frequently alleviated by sea breezes; and throughout the whole year it rains frequently: the most abundant rains are in June and July, and hence they are called the 'water months.' In winter, snow frequently falls, and sometimes lies several days, even in the southern part of the empire. Thunder is often heard during the hot season; and storms, hurricanes, and earthquakes are frequent. Golownin, 'who it is true, never visited Nippon,' gives Japan a gloomy aspect, and thinks it truly an empire of fogs. 'In

the summer month,' he says, 'the fog often lasts three or four days without interruption, and there seldom passes a day in which it is not, for some hours, gloomy, rainy, or foggy. These fogs and this gloomy weather make the air cold and damp, and hinder the beams of the sun from producing so much effect as in other countries, which enjoy a clear sky.'

The natural productions of Japan are rich and abundant. In the mineral kingdom there are found rock-crystals, diamonds, amber, topaz, iron, lead, tin, copper, silver and gold; also coal, lime, saltpetre, salt, and sulphur. The greatest part of the sulphur is brought from Satsuma, or rather from the sulphur island adjoining that department. 'It is not above one hundred years' says Kämpfer, who published his work more than a century ago, 'since the Japanese first ventured thither. Before that time the island was thought to be wholly inaccessible, and by reason of the thick smoke, which was observed continually to rise from it, and of the several spectres, and other frightful apparitions, people fancied to see there chiefly by night, it was believed to be a dwelling place of devils; but at last a resolute man obtained permission to go and examine it. He chose fifty bold fellows for this expedition; upon going on shore they found neither hell nor devils, but a large flat piece of ground at the top of the island, which was so thoroughly covered with sulphur, that wherever they walked, a thick smoke issued from under their feet. Ever since that time this island brings into the prince of Satsuma about twenty chests of silver per annum.' Gold is found in several parts of the empire; some of it is washed out of golden sand; but the greatest part is obtained from ore. Silver is found chiefly in the north, and seems not to be very abundant. Some of the Japanese copper is the best in the world. The tin is exceedingly fine and white. Brass is scarce and dear. Iron is found in large quantities. In Kämpfer's time an extensive trade was carried on in pearls and other sea shells; and every body was allowed to fish for them. The Chinese were the chief purchasers of these articles. All sorts of submarine plants, corals, &c., are found in the Japanese seas, no ways inferior to those found on the Spice islands and Amboyna.

Writers on Japan have described its vegetable productions as being rich in kind and almost infinite in variety. Of forest trees there are found the oak, walnut, chesnut, maple, and fir; there are also mulberry, varnish, paper, camphor, cinnamon, fig, quince, peach, pear, plum, and cherry trees. Oranges and lemons grow plentifully and of different sorts. They plant but few vines; and their raspberries, strawberries, &c., are very insipid. The tea shrub is cultivated, but not extensively: the bamboo is common and is applied to a great variety of uses. Hemp and cotton are cultivated; and likewise rice, corn, wheat, buckwheat, peas, pulse, potatoes, turnips, yarrs, melons, ginger, ginseng, mustard, tobacco, &c. There are several varieties of rice, and some of them very excellent. The people of Japan imitate the Chinese in agricultural pursuits. Not only their fields and flat country, but their hills and mountains, are made to produce

grains and edible plants. Every inch of ground is improved to the best advantage. Low lands are ploughed with oxen, steep and high ones by men; and 'whosoever doth not cultivate his ground for the term of one year, forfeits his title to possession.'

Of beasts, birds, fishes, reptiles, and insects, the Japanese have long catalogues, including some which are 'merely chimerical, not existing in nature, nor yet invented by themselves, but borrowed from their neighbors the Chinese.' Those who wish for an account of these 'chimeras' must go to Kämpfer, where they will find full descriptions illustrated with plates. The doctrine of the transmigration of souls being received almost universally, so says the writer just named, the natives eat no 'flesh-meat;' and living as they do chiefly on vegetables, they know how to improve the ground to much better advantage, than to turn it into meadows and pastures for breeding cattle. Horses are used for riding, and for carriages and ploughing; buffaloes, oxen, and cows are employed only for the two latter purposes. Of milk and butter the Japanese know nothing. They have no asses, mules, camels, or elephants. Sheep and goats were kept formerly by the Dutch and Portuguese at Firando, and might be bred in the country to great advantage. Of swine they have very few; but of dogs and cats they keep an abundance. Among their wild animals are deer, bears, hares, and foxes.

The principal fowls in Japan are ducks, geese, herons, pheasants, woodcocks, pigeons, cranes, storks, falcons, hawks, ravens, snipes, sparrows, swallows and a few tame fowls. The common European crows and parrots are said not to be found in that country. Of fish, the Japanese have almost every kind that can be mentioned. The first and most mischievous of reptiles, according to Kämpfer, are the white ants; next are the millipedes, which are more venomous than the scorpion. Snakes are not common in Japan. Of the flying insects there are among others, bees, wasps, gnats, beetles, bugs, butterflies, and a singular kind of night-fly, 'which by reason of its incomparable beauty is kept by the ladies among their curiosities; it is about a finger long, slender, round-bodied, with four wings. The following fable owes its origin to the unparalleled beauty of this little creature. They say that all other night-flies fall in love with it, and that to get rid of their importunities, it maliciously bids them (for a trial of their constancy,) to go and fetch fire. The blind lovers scruple not to obey the commands, and flying to the next fire or candle, they never fail to burn themselves to death. The female is not near so beautiful as the male, but grey, ash-colored, and spotted.'

The origin of the Japanese is a subject about which historians have differed exceedingly; the question still remains unsettled. Kämpfer, Siebold, Golownin, and Klaproth agree in the opinion that the people of Japan did not derive their origin from the Chinese. Siebold thinks that they derived their pedigree from the Tartars inhabiting the north-eastern part of the continent of Asia: Klaproth, Kämpfer, and Golownin dissent from this opinion. The last named writer thinks their origin is buried in the obscurity of the remotest anti-

quity; but maintains "that the Japanese and Kuriles once were one and the same nation, and are descended from the same stock." To Kämpfer, it seems the most probable conjecture, "that they are descended from the first inhabitants of Babylon, and that the Japanese language is one of those, which the all-wise Providence hath thought fit, by way of punishment and confusion, to infuse in the minds of the vain builders of Babel." He gives reasons which induced the Japanese to travel eastward, and marks out the course by which they passed across the continent to the country of the rising sun: he shows at the same time also, that at different periods, Chinese and other people have come in and settled among them. Klaproth is, likewise, of the opinion that if any people have a title to be considered as aborigines, the Japanese have, and that they have been civilized by colonies from China. We will here introduce his views of the subject, and nearly in his own words.

At first sight, the Japanese seem greatly to resemble the Chinese in form and exterior. In carefully examining their characteristic features, however, and comparing them with those of the Chinese, it is easy to perceive a difference between them. The eye of the Japanese, although placed almost as obliquely as that of the Chinese, is wider near the nose, and the centre of the lid appears drawn up when opened. The hair of the Japanese is not uniformly black, as with the Chinese, but of a deep brown hue. In children below the age of twelve, it may be found of all shades, even to flaxen. There are also individuals to be met with who have their hair completely black, and almost crisped, with eyes very oblique, and a skin extremely dark. The complexion of the lower orders appears yellowish; that of the inhabitants of the towns is diversified according to their mode of life; while in the palaces of the great may be seen complexions as fair and cheeks as ruddy as those of European females. The vagabonds in the high ways, on the other hand, have a shade of a color between copper and a brown earthy hue. This is the prevailing complexion of the Japanese peasantry, of those parts of the body particularly which are most exposed to the sun.

The distinct origin of the Chinese and Japanese is completely established by the language of the latter, which is wholly different, in respect to radicals, from that of all the nations in the vicinity of Japan. Although it has adopted a considerable number of Chinese words, those words do not form a radically integral part of the language; they have been introduced by Chinese colonies, and principally by Chinese literature, which has formed the basis of that of Japan. The Japanese radicals have a little resemblance to those of the Korean tongue; they are equally alien from the dialects of the Kuriles or Aynos, who inhabit Jesso; neither has the Japanese language any affinity to the dialects of the Mantchous and the Tougouse, who inhabit the continent opposite to Japan.

The Japanese regard Simoo, as the founder of their empire. He came, B. C. 660, from the western part of their country, to conquer the island of Nippon. It is extremely probable that he was of Chinese

origin, and that his family had fled from China during the disorders which agitated this country under the Chow dynasty, and that he took refuge in a country farther to the east. This conjecture seems more probable from the fact, that the Japanese know positively nothing of the occurrences in their own country prior to the epoch of Simmoo. This conqueror found Nippon already peopled, and only settled in it. Hence it appears that, at that period, the whole of the island was occupied by the ancient aborigines, who as civilization spread in the western portion, were gradually impelled towards the east, and for that reason received the denomination of *Atsumayebis*, or eastern barbarians. These people maintained themselves for a considerable time in the north-west of Nippon, principally in the *kokf* or department of Moots. They were not completely dispersed and blended with the other Japanese till the eleventh century of our era. If it be admitted that Simmoo was of Chinese origin, it is not, therefore, necessary to suppose that he came direct from China to Japan. The Chinese annals inform us that the most eastern countries of Asia were at a period much more remote, peopled by Chinese; for in the year B. C. 1195, the inhabitants of the eastern parts of China, oppressed by the tyranny of the emperor Wooyeih, embarked in vast numbers, men, women, and children, and sought the neighboring islands, where they founded colonies. After the time of Simmoo, other Chinese settlers arrived in Japan, and particularly an expedition consisting of three hundred couples of young people, sent by the emperor Che Hwangte, across the eastern sea, in search of the liquor of immortality! According to the Japanese annals, having sought the drug in vain, the young party, under the direction of Sen-fuh, a skilful Chinese physician, arrived in Japan B. C. 209, and landed at Kuma in the southern part of Nippon. The leader, after having introduced among the natives, arts and sciences which were unknown there before, died on mount Fosi, and to this day the Japanese pay him divine honors.

In proceeding to speak of the early history of the Japanese, a few short paragraphs, in addition to what we have said concerning their origin, must suffice. It has already been remarked that, anterior to the time of Simmoo, the Japanese themselves knew nothing of their history. They have however their mythological records, which trace their descent directly from the gods. "At first," so say the Japanese, "the heavens and the earth were not separated; the perfect principle *me* (in Chinese *yang*) and the imperfect principle *o* (in Chinese *yin*) were not disjoined; chaos, under the form of an egg, contained the breath or vapor (self-produced) which included the germs of all things. Then what was pure and perfect ascended and formed the heavens or sky; whilst what was dense and impure coagulated, was precipitated, and produced the earth. The pure principle formed whatever is light, whilst whatever was impure and dense descended by its own gravity; consequently the sky was formed prior to the earth. After the completion of heaven and earth, *kami*, a divine being was born in the midst of them. Hence it has been said, that

at the reduction of chaos, an island of soft earth emerged, as a fish swims upon the water. At this period, a thing resembling a shoot of the plant assi, the *eryanthus Japonicus*, was produced between the heavens and the earth. This shoot was metamorphosed and became the god who bears the title of *kooni toko kootsi no mikoto*, i. e. 'the venerable one who constantly supports the empire.' Thus arose the first order of celestial beings; they were seven in number, and ruled for an incomprehensible series of centuries. The last of these seven and his wife are held in high veneration by the Japanese, who regard them as the progenitors of another order of superhuman beings, five in number, of whom descended a third race—the present inhabitants of Japan.

Simmoo, in Chinese, *shin woo*, the 'divine warrior,' who stands as head and founder of the nation and the present line of monarchs, is, according to the Japanese, the lineal issue of *ten si o dai sin*, who in his turn stands at the head of the second order of beings mentioned above, and who moreover, is the legitimate descendent of *kooni toko kootsi no mikoto*, the first of the first order of the celestial gods. Thus, on account of their being supposed to derive their origin from the ancient divinities of the country, Simmoo and his successors to the throne of Japan, are denominated *ten si*; but in conversation they are more commonly called *dairi*: *ten si* is the same as the *teen tsze*, or son of heaven, of the Chinese; *dairi* signifies 'the court,' or 'the interior of the palace,' and is employed to denote the emperor, because his subjects are forbidden to utter his name, of which in fact, they are generally ignorant. The *dairi* are looked upon as persons most holy in themselves, and 'as popes by birth.' When the throne becomes vacant, the nearest heir, without regard to age or sex, is by the great ministers of the state raised to the rank of *dairi*. Sometimes, while the incumbent is yet alive, the crown is bequeathed to some one of the imperial family, that the succession may be effected without disturbance. The transfer is always made in the most secret manner possible. Yet there have frequently been those of imperial blood who have disputed the right of succession, and who have endeavored by force of arms to drive the *dairi* from his seat. Hence there have been wars and contentions. Princes have taken the field; and their quarrels have seldom ended except with the entire destruction of one of the contending parties.

During the period of almost twenty-five hundred years, since 'the divine warrior' laid the foundations of the empire, the number of successions to the throne has been one hundred and twenty-one. To recount the names and exploits of so long a series of monarchs; to mark the years of their births and deaths, and describe the wars, rebellions, earthquakes, fires, famines, plagues, &c., which occurred during their successive reigns; and to notice the introduction of new religions, priests, idols, and the building of temples, with numerous festivals in honor of gods, saints, and heroes, would require a volume; but if such a work was well done, the 'history of Japan' would be one of the most interesting and instructive books in the world. The

Japanese have two principal eras. The first and most common begins with the reign of Simmoo B. C. 660; and is called *nin o*. The second era is called *nen go*, and was introduced A. D. 650. It includes a period of only a few years, commonly less than twenty, and is made use of in almanacks, orders, proclamations, journals, letters, &c. In printed books, such as relate to history and chronology, the current year of the first era, *nin o*, is added to the *nen go*. The present year of the Christian era, 1834, is the 2494th of the *nin o*, or common Japanese era.

Simmoo having established himself in Japan, proceeded immediately to civilize the inhabitants. He reformed the laws and government of the people, and introduced among them a system of chronology, dividing the time into years, months, and days. He took the title *nin o*, 'the supreme of all men,' which is perpetuated in the name of the Japanese era noticed above; and having reigned seventy-nine years and secured the throne to his posterity, he died in the 157th year of his age, B. C. 581. His third son succeeded to the throne, which he occupied thirty-three years. It was during his reign that the Chinese philosopher Confucius appeared, whose fame soon spread even to Japan, where after his death temples were erected to his memory. Kosio was the fifth emperor of Japan; ascended the throne B. C. 476; and in the fifth year of his reign a war arose between two of the provinces of the empire, which is the first war mentioned by Japanese historians. In these early times the emperor was 'obliged to sit on the throne for some hours every morning, with the crown on his head, without stirring hands or feet, head or eyes, or indeed any part of the body, because by this means it was thought that he could preserve peace and tranquillity in his empire; for if unfortunately he turned himself on one side or the other, or if he looked a good while towards any part of his dominions, it was apprehended that war, famine, fire, or some other great misfortune, was at hand to desolate the country.' Kosio having thus *sat* on the throne during a period of eighty-three years, died aged 115.

Sewsin, the tenth emperor from Simmoo, came to the throne B. C. 97; and in the eleventh year of his reign erected the office of *scogun*, or generalissimo; and conferred this title on one of his sons. Shortly after this, merchant-ships and men-of-war began to be built in Japan. The successor of Seusin, who was his third son, held the reigns of government 98 years; which period is memorable for several occurrences in Japan; on one occasion it rained stars from heaven; and on another, a celebrated personage arrived from the Indies, riding on a white horse, and bearing in his hands a sacred book. This emperor died A. D. 70, and in the 140th year of his age.

The successor of the fourteenth daïri was 'the deceased emperor's relict.' She carried on war against the Koreans, and marched a numerous army into their country, commanding the expedition in person. She died after a glorious reign, aged 100 years, and was ranked among the goddesses of her country. Her son and successor was a hero; and in peace and war he was the true father of his people. He

too died at a great age; and was numbered among the gods with the title of *futzman*, or 'the Mars of Japan.' One of the most cruel and barbarous of all the Japanese emperors was Buretz, who came to the throne A. D. 499. He took great delight, 'in cutting off people's heads. With his own hands, he ripped open the bellies of women with child; on which occasion, it is said, that fire fell from heaven, and that the emperor, to guard himself against it, caused a room to be built all of stone.' He inflicted many other cruelties on his subjects. Some he tortured by plucking out their nails; others he commanded to climb high trees and then he would shoot at them. In this manner he reigned 80 years. During these times the worship of idols greatly increased in Japan; and idols, and idol-makers, and priests went thither from beyond sea.

Many of the Japanese emperors, as we may conclude from the instances already cited, lived to a very old age; not a few of them, however, have died early; and some have come to an untimely death by the hands of their enemies. In numerous instances females have held the reins of government; and there are not wanting cases in which the lords of creation have exchanged the imperial court for a monastery. While Japan was agitated by many internal strifes, it was not free from foreign influence: nor were its foreign wars confined to the Coreans and Chinese. In the year A. D. 768, a foreign and strange people came against Japan; and so bold and valiant were they, and so constantly strengthened by recruits, that eighteen years elapsed before they were overcome and driven from the country.

The reign of Gotoha, who came to the throne A. D. 1184, is memorable for civil wars and the extension of the power of the seogun. Joritomo, the first individual who became in a measure independent of the emperor, was born at court, 1152. The supreme and unlimited authority of the daïri had then begun to decline. The princes of the empire, governed by ambition, jealousy and envy, abandoned by degrees the duty and allegiance which they owed to their sovereign; assumed an absolute power in the government of their dominions; entered into alliances for their own defense; and carried on war against each other, to revenge the injuries they had received. In this state of affairs, Joritomo was sent by the emperor, at the head of a numerous army, with absolute power, to adjust the differences and put an end to the wars between the princes of the empire. Men entrusted with power seldom care to part with it. So it was with Joritomo. Seizing the favorable opportunity now put into his hands, he espoused the interest of those of the contending parties, whom he thought the most likely to support his own, and in this way increased his power to such a degree, as not only to arrogate to himself absolute authority, but to leave to his successors a plausible pretext to claim the same. Thus by the quarrels and disobedience of the princes, the power of the emperor, received a fatal shock, 'though without prejudice to his dignity, rank, and holiness.' From that period down to the present, these two branches of authority—one belonging to the emperor, the other to the seogun—have continued distinct.

This sketch of the early history of the Japanese, will afford us a part of the data upon which we must form our opinion of their national character; at the same time, we must avail ourselves of the testimony of those who have visited the country since it became known to Europeans in the sixteenth century. Granting it to be a fact, as it seems most probable, that the Japanese are not descendants of the Chinese; yet having been civilized by that people, and having derived from them no small part of their laws, literature, and religion, it is not strange that they should bear a very striking resemblance to the Chinese. This resemblance of course is not so visible in their form and features, as in the great outlines of their national character. Pride and arrogance are the distinctive traits of the Japanese of all classes. They look down with scorn upon all their neighbors, not excepting even the Chinese. Those who are in authority are fond of pomp and show; and whenever they appear abroad are accompanied by a retinue, and always exact from their inferiors the same respect that they themselves pay to the emperor. As to the courage and bravery of the Japanese, writers are not agreed; but in these qualities they would be found, we apprehend, if put to the test, not very unlike the Chinese.

Van Overmeer Fisscher, who resided in Japan from 1820 to 1829, and visited the court of the seogun at Jedo in 1822, has published to the world the results of his observations in that country. The most prominent trait in the character of the Japanese, he says, is ambition. 'The princes voluntarily make the greatest sacrifices in order to obtain from the seogun new titles and more elevated rank; and their vassals likewise, in their turn, employ every expedient to procure honors and advancement from them. The superior classes alone have a right to be carried in a closed palanquin; those of the inferior ranks can use only a kango, a kind of sedan. Etiquette is rigidly observed in every thing, and no one dare to refuse to a person of superior rank the honors due to him. Notwithstanding the wealth of the mereantile class, traders are held in no esteem; they therefore strive, by rendering financial services to the princes and grandees, to obtain some post in their suite, which gives them a title to wear distinctive signs.' Mr. Fisscher, though evidently disposed to eulogize the Japanese, acknowledges, with all others that have visited their country, that there are usages among them which "cannot fail to shock even European ideas." Additional light will be thrown on the character of the Japanese when we come to speak (as we intend to do in our next number,) of their government, their literature, religion, manners, customs, and intercourse with foreign nations. Captain P. Gordon, who visited Jedo in 1818, says he never was in a country, 'the inhabitants of which conducted themselves with so much propriety as the Japanese; they were not only polite and affable towards him, but invariably so towards each other.' The captain here speaks of the *people*; and there is no reason to doubt, that were they free from the restraint of their rulers, they would, like the *people* of China, welcome foreigners to their shores.

ART. II. *Mohammedanism; its present attitude in eastern and western Asia, with an outline of a defense of the gospel against the Malayan Mohammedans.*

A correspondent, who has long been familiar with the Malays, has forwarded to us a paper containing an epitome of a work now publishing in the language of that people. It is entitled 'a Defense of the gospel against Mohammedan objections;' and is a curious and interesting work, and will prove instructive and convincing to Mussulmen. It seems to have been called forth by the present circumstances of the Mohammedans in the Malay states. The religious tenets of the Turk and Malay, derived from the same source and cherished for several centuries, have given to them a degree of similarity in their national character. Though the Turk is possessed of more political power than the Malay, yet he scarcely exceeds him in those qualities which have rendered them both alike formidable to their enemies,—and all are their enemies who are not with themselves worshippers of the false prophet. In the administration of justice the Malays are lax in every respect; but generally heavy armed to enforce their haughty claims. In some of the settlements, every man has a sword, a creese, sometimes two, and frequently two or three spears. The latter might rather be termed javelins, being very heavy, and are thrown so exact, that at the distance of ten or twelve paces, they will pass through the body of a man. The Malays who are trained and armed in this way are usually proud idlers, and are frequently engaged in deadly quarrels. But the gospel of God is destined to subdue and triumph over all the bad passions of these men; and already the circulation of Bibles and Christian books among them and their neighbors has roused many of the Malays to search the Scriptures, and to compare them with their own creed,—the doctrines of the Koran.

In western Asia, Mohammedanism has heretofore exhibited a still more imposing aspect. "Its laws have ever imposed tribute, or the forfeiture of life, upon unbelievers, and denounced inevitable death upon apostates. Its professors have long held at the disposal of their arbitrary will, large bodies of subjugated Christians; they once triumphed over the chivalry of Europe; and their sovereigns sat upon the subverted throne of the Cæsars." But changes have taken place even in Turkey—the very seat of the monster; changes which tend to liberalize and humble the disciples of the Arabian conqueror. By his recent adoption of Christian improvements, the sultan, the vicerent of Mohammed, has broken the spell which bound to him millions of loyal subjects. To that religious fanaticism which has ever been the strongest principle of obedience in the Turkish vassal, and of bravery in the Turkish soldier, he can no longer appeal. Once he had only to impose the ban of empire upon the famous Ali Pashá, of Yoannina, and the head of the outlaw soon graced the portals of

the seraglio. Now the same interdict is issued against Mohammed Ali of Egypt, and his victorious army only marches the bolder towards the walls of the capital. The late Russian war and the battle of Navarino, with other cases, have shown the Mohammedans of the Turkish empire that they are but men—men too who have their equals. The consequence is, that the improvements of modern Europe can now be introduced, and will probably soon spread, throughout western Asia. By some such means, doubtless, a way will be opened for the introduction of the same improvements among the inhabitants of eastern Asia. The Mohammedans that are found in China, have lost much of their characteristic pride, by the endurance of the still greater haughtiness of their masters. The Turk adds to his spirit of domination great strength and boldness; the Chinese has indeed the haughtiness, but not the nerve and daring of the Turk. On every side, therefore, we see reasons for encouragement. In the Malay states, the spirit of inquiry is waking up, and search is being made for the truth. In western Asia, the glory of the sultan is waning, and the pride of his subjects is brought low.—But we must return to the paper before us, which we give in the words of our correspondent, only ‘curtailing’ some parts of it, agreeably to his suggestion.

The first chapter commences with an account of the sacred oracles, and produces many passages out of the Koran in praise of the Old and New Testaments, pointing them out as the fountain of truth, and the sure directory in matters of faith and practice. It then shows the attempt which Mohammed made to establish the truth of his own mission by an allusion to the sacred books of the Jews and Christians, and how he told his followers to go and ask those religionists whether the law and gospels did not contain prophecies respecting himself; but supposing (as well he might) that the Jews and Christians would not bear him out in his claims, he further enjoined it on his followers not to give heed to what those religionists should say. Finding at length that the Jews and Christians would have the best of the argument with him, and be enabled to convict him of advancing unfounded assertions, showing from their books, that no such things were prophesied of him as he pretended, he then sought to shelter himself under the assertion that the Jews and Christians had struck out or altered all those passages which referred to himself. Various passages from the Koran and other Arabic writers are then quoted, in which Mohammed brings forward this charge; and one passage in particular is adduced, which Mohammed affirms in his Koran referred to himself, and which the Jews and Christians had struck out of their writings. This is the well known passage in the 61st ch. of the Koran; “and Jesus the son of Mary said, O children of Israel, verily I am the apostle of God sent unto you, confirming the law which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be *Ahmed*.” But this passage, it is shown, never was uttered by Jesus, and is to be found in no gospel, either authentic or spurious, now extant. The reply to this, that the

passage being not now found in the gospels, is no proof that it never was there, is then discussed, and the proofs brought forward that the sacred Scriptures, as they now exist in the hands of the Jews and Christians, are unaltered and unadulterated, and remain the same as they were when they proceeded from the hand of the prophets and apostles; and since the Mohammedans ground the controversy on the assertion that our sacred Scriptures have been altered, if we can show that they have not been altered, then the main argument of the Mohammedans falls of itself to the ground.

The second chapter goes largely into the proof of the point that the sacred oracles have not been falsified or changed. In order to this, it is shown that the Scriptures held sacred by the Jews and Christians consist of two parts, the Old and New Testaments; of these the Jews acknowledge only the first, but the Christians, both the first and second. With respect to the Old Testament it is shown that the whole work was not written at one time, or by one individual, but that it is divided into various sections which were written partly by Moses and partly by other prophets; and as these prophets were not contemporary, their writings were published at different intervals. Further it is observed, that the sacred writings were not sent down ready made from heaven, but were written by human pens, while the authors were under the influence of the Spirit of God, by which means they were kept from error, and wrote only those things which were agreeable to the mind of God. The various dates and authors of each of the sacred compositions are enumerated, and it is then shewn that about 400 years before the coming of Christ, the whole of the sacred books of the Old Testaments were collected into one volume which from that time to the present has been carefully guarded and highly esteemed by the Jews, who use it in their synagogues, read it in their dwellings, place their whole confidence in it, and would rather die ten times over than let it go out of their hands. They have even counted the number of words, letters and points in this book. Indeed so very particular are they, that if a letter is wanting or even written awry in any sheet, they instantly reject it. From these things it is inferred, that the Jews would on no account presume to alter their sacred writings, and should one individual dare to do it, the whole nation would rise against him and condemn him. The translation of the Old Testament into Greek, about three hundred years before the coming of Christ, is then alluded to, the causes which led to it, the way in which it was executed, and the use it was of both to Jews and Greeks, among whom it was widely spread; all this occurred about a thousand years before the coming of Mohammed; it is therefore argued that, if the Jews in the time of Mohammed should have thought of altering the Hebrew Bible, they would not have been able to alter the Greek translation, that having been made a thousand years before, and carried round to countries 1000 miles distant; and if they had altered the Hebrew Bible only, and not the Greek translation, then the latter would have falsified the former, and a great discrepancy would have appeared between them;

but on examination no such discrepancy is found ;—the inference therefore is, that neither the one nor the other have been altered.

It is next shown that no part of the N. T. was written by Jesus himself, or during his lifetime, but by his apostles and first disciples after his ascension, who going about from place to place preaching the word and establishing churches, were required to write some account of what they had heard and seen, and to correspond with the various societies of Christians established by their instrumentality on the subject of the religion they professed : thus the gospels and epistles were written at various times, by eight different individuals, from ten to sixty years after Christ's ascension. The miracles wrought by the writers of the New Testament are then spoken of, as credentials, proving the divine origin of their mission, and the high authority of their writings ; on this account their publications were received by the Christians of that day, as of binding obligation in the church of God. Each society of Christians obtained one or other of the gospels or epistles, which they carefully preserved and communicated to others of their brethren, till within a short time after the death of the last of the apostles, when the whole were collected into one volume and called the New Testament.

Had the autographs of the apostles been preserved to the present day, and could they be produced, the controversy would have been set completely at rest. These being however lost through the long lapse of ages, recourse must be had to manuscripts taken from them, and copied after them: of these, numbers are preserved, which are thought to be, more or less, 1200 years old. Proofs are then brought forward of the antiquity of such manuscripts in something of the following order. Books in the present day are printed, but printing has not been invented above 500 years ; thus if any one should bring us a printed book, we might certainly know it to be no more than 500 years old ; but if he should produce a manuscript, we might consider it to be more than 500 years old, because people would not take trouble to multiply copies of a work by writing, when they could do it much more easily by printing. Again, we now use paper to write on, but paper has only been invented 1000 years ; if one should bring us a book written on paper, we might know it to be less than 1000 years old, but if he should bring us a book written on parchment, and not on paper, we might judge it to be more than 1000 years old, because people would not write on dear parchment when they could get cheap paper. Moreover the Greeks have been in the habit of using two kinds of letters, large and small, but the small letters were invented 1200 years ago ; if therefore a person should produce a book written in small Greek letters we might know that it was less than 1200 years old ; but if he should produce one written in large Greek letters, we might conclude it to be more than 1200 years old, because people would not write in large letters which occupy much space, when they were acquainted with small ones which would come in a less room. Besides this, we may judge of the age of a manuscript by examining the condition of the paper or parchment

on which it is written, and the color of the ink employed. If the former exhibits marks of decay, and the latter is turned pale, or yellow, we may then know that the manuscript is old. Something also may be gathered from its history, and if according to authentic records it has been handed down from high antiquity, we may arrive at a degree of certainty respecting the age of the manuscript.

An account is then given of some of the most ancient and celebrated manuscripts, with a short description of their age, history, present condition, and where they are to be found; viz. the Alexandrian, the Vatican, the Cottonian, the Colbertensian, the Cesarean, and the Bezan; most of which are considered to be 1200 and 1300 years old, or even more; besides these, six more from 1000 to 1200, and 469 nearly 1000 years old. Allusion is then made to the ancient versions, such as the Coptic, the Syrian, the Abyssinian, the Vulgate, the Persian and the Armenian; some of which were made within a century after the apostolic age, and some later, and all of which are in a good state of preservation to the present day. It is then shewn that all those manuscripts and versions have been carefully examined, and diligently compared, both with each other, and with the received text of the present day; and this has been done by men of wisdom and skill, as well as of probity and good report, who have given their undivided attention to the subject for years together, and some during the whole of a long life, and who are therefore entitled to our regard and confidence.

Something is then said about the liability to error in all human productions, and that there probably never was a copy of any thing made, which in every letter, stroke, and dot, followed the original. The prophets and apostles wrote indeed as they were moved by the Holy Ghost, and therefore all their writings were correct; but when their books were copied or translated by uninspired men, it was to be expected that faults would appear, not important ones, such as would affect the sense, but trifling discrepancies in letters, points, &c. It is then suggested that even in the Koran varieties appear between different copies; for in the time of Mohammed the different chapters of the Koran were published by piecemeal, and deposited in a chest one by one, just as they were issued, until the death of Mohammed, when the whole were collected and arranged by Abu Beer. In the mean time, however, others had recollected various passages, which they had committed to writing from memory, and thus discrepancies arose; so that there are now seven separate versions of the Koran, all of which differ from each other, in the number of the verses, and in other not unimportant particulars. So that the Koran of the Persian, differs from that held by the Turks, to such a degree that a copy of the Koran brought from Bagdad would not be received at Constantinople, and one from the latter city would not be acknowledged at the former: while both Persians and Turks think with themselves that they severally possess the true Koran.

It is acknowledged, that inasmuch as all copies differ in some respects from their originals, so the copies of the Old and New Testa-

ment, as well as the Koran, exhibit slight discrepanceies; but if any should say that the sacred books were altered on purpose, in order to establish one religion and falsify another, we can then affirm that it is not true; and we may safely demand proof from those who make the assertion that the law and the gospels are falsified, which proof being wanting, their assertion must of course fall to the ground. It is then shown what kind of proof would be available in order to establish the assertion, and without which the saying will not stand; viz. they must first bring copies of the law and gospels older than the time of Mohammed, which according to them have not been falsified, in order to compare with the ancient copies in our possession, which they say have been falsified: secondly, the copies which they thus bring must be more ancient and more numerous than those which we can bring, if not, it would be our duty to reject the copies which are few and modern, and to adopt those which preponderate on the side of number and antiquity: thirdly, they must point out the places in which the sacred books have been altered, and bring the true readings to insert instead of the spurious ones: and if they can do neither of these things we may then see that their assertions are but wind.

Proof being wanting on the part of our antagonists, it is then shown, that proof can be brought forward by us, to establish the truth that the law and the gospels have not been falsified. First, there are now in Europe fourteen manuscripts older than the time of Mohammed; these have been accurately and carefully compared with the received texts of the Old and New Testaments, and no difference has been found to exist between them, except in a few unimportant particulars, which may be ascribed to the carelessness of transcribers. Secondly, it is seen that all men are very careful of their sacred books, as being the standards of faith and practice, and the basis of their best and dearest hopes; if a controversy arises they appeal to their Scriptures, and the matter is at once decided; it follows then that if the Scriptures are falsified all will be uncertain; hence men of every religion have been attentive to the preservation of their sacred books, that they may be kept free from alteration while they live, and be handed down unadulterated to their posterity when they die. Thirdly, every thing done by reasonable men must be done from some motive, and without a motive no one would act; thus we may infer, that without a motive urging them to the act, the Jews and Christians would not alter their Scriptures. If any should say, that this was done out of envy and spite against Mohammed, we might reply, that Mohammed was an Arab, and as long as he lived did not spread his religion beyond the confines of Arabia: but the Jews and Christians of that age were spread abroad throughout all Europe, and the greater part of Asia and Africa, the most of whom never heard the name of Mohammed, and for hundred of years knew nothing about him; thus it was impossible that they should either envy or hate him, and if they did not envy or hate him, then they never could have altered their Scriptures out of envy or hatred. Fourthly, if the Jews

and Christians had hated Mohammed, and if they had sought to alter their Scriptures, they would not have been able to effect it on account of its difficulties; for if they had altered one copy, they must have altered all, otherwise their alteration would have been of no use; for if one copy had been altered, and the whole had not been altered in like manner, then the one altered copy would have been condemned by the united voice of the whole. Now in the time of sultan Othman, half the followers of Islam made use of the version of the Koran, which had been arranged by Abu Beer, which was in the hands of Haphsa, and half made use of the version which was received from the mouth of Mohammed himself, so that there was a discrepancy between them. On this account sultan Othman issued an order, that all the other copies should be collected and burnt, and that a number of new copies should be made according to the version in the hands of Haphsa; thus all the copies of the Koran were made nearly alike, with only a few verbal discrepancies between them. Now this was comparatively easy, because Othman was a sultan, governing the whole of Arabia, and the koran was written in Arabic alone, and had not yet reached to foreign countries: but with respect to the altering of the law and gospels, great difficulty would have been experienced, for in the time of Mohammed, the Old Testament had been published 1000 years, and the New, 600; thousands of copies had been taken of both these works, they had been dispersed through hundreds of countries, and translated into scores of different languages; therefore if any one had wished to have altered these books, he must have sought for these thousands of copies, and traveled to those hundreds of countries, and have learned those scores of languages; further he must have burnt all the former copies, and have made a complete set of new ones, a work of no small difficulty, and beyond the compass of human effort. Fifthly, we may ask, if the law and gospels are falsified, by whom was it done? Whether by one man alone or by all together? If it is said, by one man, we may reply, that is impossible as is above shown. If it is said by all together, we may reply, that is impossible also; for if a few Jews had taken it into their heads to alter the law, and a few Christians to alter the gospel, the whole body of Jews and Christians would not have acceded to it, and if all the Jews had agreed to alter the law, and all the Christians to alter the gospel, these two bodies of people would not have come to terms about what was to be altered, because they were enemies to each other, and if the Jews had dared to alter their Scriptures, the Christians would have condemned them.

The third chapter treats of those passages of our Scriptures which are quoted by Mussulmen in favor of their prophet. It commences with saying, that since many Mussulmen, more intelligent than the rest, have found that the proofs brought by Christians in favor of the genuineness of their Scriptures are unanswerable, and since they find that the Scriptures held by the Jews and Christians have not been altered, they take up the law and gospel as they stand and examine them, to see if they cannot find some expressions which refer to Mo-

hammed in the said books. Thus by diligent seeking, they have succeeded in selecting a few passages which, according to them, do refer to Mohammed and Islamism; it is necessary therefore to consider such, in order to see whether they do indeed refer to Mohammed. First, Mohammedans bring a passage out of Deuteronomy, ch. 33, v. 2, which reads thus, "The Lord came from mount Sinai, and rose up from Seir unto them, he shined forth from mount Paran," which they thus explain: "The Lord came from mount Sinai," intimates that God gave the Law to Moses on mount Sinai. "He rose up from Seir," intimates that God gave the gospel to Jesus, who came out of Seir or Nazareth, from which circumstance the Christians are called Nazarenes. "He shined forth from mount Paran," intimates that God gave the Koran to Mohammed, for Paran is a hill near Mecca. In addition to this, the Mohammedans quote Habakkuk ch. 3, 3. "God came from Teman, the Holy One from mount Paran, his glory covered the heavens and the earth was full of his praise." Now Teman they say, is in Arabia, and Paran is Mecca, and praise is the same with Mohammed, which means in the original 'praise;' "the earth was full of his praise," therefore means the earth was full of the religion of Mohammed. To all this we may reply, that when any wish to establish the proofs of a religion, it is not sufficient to bring intimations and suppositions; for we may suppose these expressions to refer to Moses, and Jesus, and Mohammed, when they neither refer to one nor the other, and so the whole supposition falls to the ground. That the law was given to Moses on mount Sinai is true, but that Jesus sprung from Seir is not true, for Jesus was brought up in Nazareth in the land of Galilee to the north of Judea, while Seir is in the land of Edom, to the south of Judea, which latter place Jesus never visited, and therefore could not spring from thence. Moreover, mount Paran is not near Mecca, but forty days journey distant therefrom, and Mohammed never went to that mount, neither did his religion spring from thence. Now if any should wish to know the meaning of the passage quoted, he may read the whole chapter from which this is taken, and thus he will see that the sacred writer is not speaking of the origin of various kinds of religion, but is praising the Lord for all the goodness shown to the Israelites when they came out of Egypt, and traveled through the wilderness to the promised land; thus he said, the Lord came from mount Sinai, where he proclaimed the ten commandments, and he rose up from Seir, where he displayed many signs and wonders in the sight of the people, and he shined forth from mount Paran, where he wrought greater miracles by the hand of Moses. These three places are the halting places of the Israelites during their journey; and as the power and glory of God were more and more displayed, the farther they went, thus there is a climax in the expressions, for it is first said, he came, then he rose up, and then he shined forth. With respect to the quotation from Habakkuk, we may reply, that Teman is in the land of Edom, and not in the province of Hedjaz, where Mohammed was born, and Pa-

ran is nearer to Judea, than to Mecca. But because many Mussulmen boast themselves that the name of Mohammed is contained in the expression, 'the earth was full of his praise,' we may reply, that the word employed means 'hymns of praise,' and not simply 'praise,' and if one will take the trouble to examine the Arabic version of the Bible, he will not find it written that the earth was full of his *ahmed*, or praise, but the earth was full of his *tasbehat*, or hymns of praise. Thus even this vain supposition falls to the ground. [Twelve other passages are taken up and examined by our correspondent in the same manner as the preceding.]

The fourth chapter is devoted to the consideration of certain passages quoted by Mohammedans, as if from our Scriptures, but which are not to be found therein. The fifth, consists of inferences drawn from the preceding chapters.

The sixth contains an account of those prophecies found in the Scriptures, which are supposed by most wise and good men to refer to Mohammed and his religion. First, the 8th chapter of Daniel is taken and explained, particularly with reference to the little horn which is supposed to allude to Mohammed. This supposition is grounded on its *origin*, springing up out of one of the four kingdoms into which Alexander's empire was divided; for the kingdom of Egypt which was towards the south, included part of Arabia, and particularly the province of Hedjaz, where Mohammed was born. Further, on account of its mean appearance, and subsequent prosperity, being at first a little horn, and afterwards a mighty empire; for the power of Mohammed was in the beginning small, being himself in his youth a poor orphan, and having at the first establishment of his religion, no more than his wife, his slave, his disciple, and his friend, for followers. But afterwards he became very great towards the south, and towards the east, and towards the pleasant land. For when he found that he could not prevail by persuasion, he drew the sword, and declared war against the unbelievers, from which time he waxed exceeding great, toward Arabia in the south, Persia in the east, and Judea, "the pleasant land"—the capital of which was taken in the 15th year of the Hedjra. The little horn may be shown to be Mohammed, on account of his *success* against the ministers of the Gospel, for he cast down some of the host of heaven, and of the stars to the ground, and stamped upon them: and thus we find that Mohammed did prevail against many of the servants of Christ, partly by his wiles in inducing them to apostatize, and partly by violence, crushing them when obstinate. The little horn may be said to typify Mohammed, on account of his exalting *himself* at the expense of the Savior: for he magnified himself even to the prince of the host: placing himself on an equal or even higher rank than the son of God. The angel Gabriel has likewise told us that this power, should be a king of fierce countenance, which exactly suits Mohammed, who propagated his religion by the sword, and who was called the prophet of the sword, and the slaughterer. It is also said, that he should understand dark sentences, and in the 12th chapter of the Koran,

Mohammed speaks of having had a sacred history revealed to him, while the mystical letters at the commencement of several of the chapters of the Koran, which Mohammed affirms no one knew the meaning of, except himself, may also be considered among the dark sentences which this king should understand. Gabriel has also told us, that his power should be mighty, but not by his own power; accordingly we find that the influence of Mohammed was great, but that he prevailed not so much by the solid weight of his arguments, as by the sharpness of his sword; and that his logic would not have been so successful, had it not been for his skill and courage in war. Gabriel has assured us further, that through his policy he shall cause craft to prosper in his hand. The craft in his hand is doubtless the book which he assumed to be of heavenly origin; but which would not have been received as such, nor the invention prospered, had not policy been employed. Now the policy was, giving himself out as the illiterate prophet, and yet producing a book superior to all the productions of the age. That such a craft was to be found in his hand is not to be wondered at, when we remember what Mohammed himself has said in his Koran, 66 chap. "God hath allowed you the dissolution of your oaths;" now if a man will not only break his oaths, but give out that God has allowed him so to do, it is but natural to expect craft in his hand. Finally, Gabriel has foretold, that he shall be broken without hand. That is, the system which he has founded shall be overthrown, not by the power and policy of man, by means of which it was set up, but by the mighty energy of the Holy Spirit, through the preaching of the everlasting gospel.

The second prophecy, is that contained in the 9th chapter of Rev., where the locusts of the bottomless pit, and the Euphratean horsemen are supposed to refer to the Mohammedans. The star falling from heaven, who opened the bottomless pit, and let out the smoke, doubtless referred to Arius, or some archapostate from the orthodox faith of Christ, who by the broaching of heretical opinions, darkened the atmosphere of the Christian world, and made way for the diffusion of the pernicious tenets of Islamism. These tenets, and those who spread them, are compared to locusts, with which it is known that Arabia abounds: these locusts were commanded not to hurt any of the real servants of God, who are compared to grass and trees, but those only who had not the seal of God in their foreheads; hence we see that the arms of the Saracens did not prevail so much against those Christians who remained faithful to their Lord, as against those who became corrupted by the poison of Arianism. Further, the shape of these locusts was like wild horses prepared unto the battle; no country is so celebrated for war horses as Arabia: on their heads were, as it were, crowns of gold, which may refer to the turbans worn by the Arabs, which were frequently adorned with gold: their faces were to be as the faces of men, with long beards and fierce aspects; but their hair long like the hair of women, which the Arabs were accustomed to wear loose and disheveled when rushing on to battle, but tied up and plaited, when in peace and at home. Their tails being

like scorpions, and their having stings in their tails, may refer to the tenets of their religion, which at first appear plausible, but afterwards occasion remorse. The time fixed for the duration of their successes is five months or 150 years; so from the year 612, when the Hedjra commenced, to the year 762, when Bagdad was taken, and the wars of the Arabs there terminated, is exactly 150 years. These locusts had a king whose name in the Hebrew tongue is Abaddon, or the Destroyer, which name suits no one so well as Mohammed, the prophet of the sword. The prophecy goes on to speak of the four angels bound in the river Euphrates, by which are supposed to be meant the four sultans of Persia, Kerman, Syria, and Roum, who were restrained for a time by the wars of the Christians in Syria, but at the termination thereof were loosed, and thus the hordes of the Turks were let loose to carry war and bloodshed all around. The time of 391 years is then specified as the period which the Turks should prevail; and accordingly we find that the first victory obtained by the Turks was in 1281 and the last in 1672. The immense number of the horsemen intimates hosts of cavalry, which they would bring into the field; their breastplates of red, blue, and yellow, prefigured the precise colors under which the Turks fought as the banner of their faith; and the fire, smoke, and brimstone, issuing out of their mouths, may allude to the use of gunpowder, which was employed by the Turks in the siege of Constantinople. From all these things it appears, that the affairs of Mohammed, and of the Arabs and Turks are prophesied of in the word of God; insomuch that if any one should read those prophecies with attention, and should compare them with the histories of the periods referred to, he could not fail to be filled with astonishment at the power and wisdom of God; and to conclude that the rise and progress of Mohammedanism are not the result of chance, but were foreordained of God, and permitted by him for the punishment of careless and lukewarm Christians, and for the trial of the faith of those who really fear God; which end once obtained, the system of religion thus strongly fortified, and widely spread, will be broken without hand.

The above is a general outline of the Defense of the Gospel against Mohammedan objections; the whole work in the Malayan language occupies about 150 pages. The books consulted in its composition were Maracci's preface to his refutation of the Koran, Horne's introduction to the study of the Scriptures, and Bush's life of Mohammed. Should it be read with attention, and the arguments followed out to their conclusions, it may, under the divine blessing, prove useful in combatting the prejudices which Mussulmen have conceived against our Scriptures, and in rebutting the charge so frequently brought, of their interpolation and corruption. When once the Scriptures are received as the word of God, and as the final appeal in religious differences, the battle with Mohammedan objections is half-won; and the first of John, with the second of Philipians, may be thus brought to bear with their full force against these stout-hearted deniers of our Lord's divinity.

N. N.

ART. III. *Jews in China: notices of those in the east by Josephus, Peritsol, Benjamin of Tudela, Manasseh, and the Jesuits.*

Were we permitted to travel through the provinces of this empire, we might, allowing what is generally believed, that there are Jews in China, very soon ascertain their character and circumstances; but as now situated we can affirm nothing concerning their present condition. A few well-attested facts, however, respecting them in former times, can be cited. Five hundred and thirty-six years before our era, and seventy years after the Jews had been driven eastward from their own country, king Cyrus published an edict throughout his empire, which then included 'all the kingdoms of the earth,' declaring that 'all the people of the God of heaven' might return to the land of their fathers. But many of the Jews preferred to continue their residence in the east. These according to Josephus amounted to many thousands in number. Cambyses, the successor of Cyrus, opposed the Jews, and disputes arose between them and the Persians. An appeal was made to their new king, and Ahasuerus commanded the edict of Cyrus to be brought from Ecbatana where it had been lodged, and to be proclaimed anew throughout all his wide dominions, from Ethiopia to India; hence Josephus, and with him Orosius and other Christian writers, have supposed that the Jews were scattered throughout the east.

Peritsol, an Italian Jew, who lived about two centuries ago, asserts that the Jews were once numerous and powerful in India and China. Some of his countrymen he places in the deserts of Chabor, where 'they neither dwell in houses, till the ground, nor drink wine.' To remove all suspicion from his narrative, he marks out the route which we must take to reach that country; 'double the Cape of Good Hope,' says he, 'enter the Indian ocean, make the continent of Asia, and you will find Chabor.' He also peoples Ceylon, the Philippines, and other islands, with Jews.

The rabbi Benjamin of Tudela, a celebrated traveler of the twelfth century, visited several eastern countries for the express purpose of ascertaining the situation of the dispersed tribes. From Babylon he took a northerly direction, and after traveling twenty-one days, through a desert, he reached the kingdom of the Rechabites. Two brothers, who traced their descent from David, by records which were kept with great accuracy, governed different parts of this country. One of them ruled over a kingdom whose capital was called Thema; his subjects paid tithes to the rabbins, and supported a body of men like monks, who dressed in black and lived in caverns. Colleges were established among them. While speaking of Persia, rabbi Benjamin turns, 'all of a sudden,' to Samarcand, in which city he affirms there were fifty thousand Israelites; he mentions also Tibet and China.

Some writers have supposed that the ten tribes went to Tartary; this opinion they support by 'apparent vestiges' of Judaism which

they find in that country. Manasseh, one of the most learned Jewish doctors, adopted this opinion. He relates that a part of the ten tribes crossed the great wall, which divided China from Tartary, and settled in the former country. He believes that the Scriptures clearly refer to this emigration of the dispersed tribes, and he applies the words of Isaiah, 'the people shall return from the country of the Sinians (Sinim,)' to those who entered China. He observes, that it is not surprising that the ten tribes should pass from Assyria into Tartary, when the distance was so short from the former country to the latter. But, says Basnage, 'it can be clearly shown that the Tartars are not descended from the ten tribes,' and to support this opinion he goes into particulars, but we need not follow him in his argument. "It has been plausibly maintained," Basnage remarks in another part of his work, "that the ten tribes retired to the East Indies and China. The Jews were acquainted with these countries in the time of Solomon. This prince formed an alliance with the king of Tyre and they sent their fleets to Ophir to obtain gold and ivory."

The Romish missionaries, soon after they entered this country, found a synagogue of Jews in some of the northern provinces. "Father Ricci who made this discovery," says a writer in the *Asiatic Journal*, "was not able to draw from it those advantages which he had desired. Confined to the city of Peking, by the duties of his mission, he could not undertake a journey to Kaefung foo, the capital of Honan, which is distant therefrom about two hundred leagues. He contented himself with interrogating a young Jew of this synagogue, whom he met at Peking. He learned from him, that at Kaefung foo there were ten or twelve families of Israelites; that they had come thither to rear again their synagogue; and that they had preserved, with the greatest care, for five or six hundred years, a very ancient copy of the Pentateuch. Father Ricci immediately showed to him a Hebrew Bible. The young Jew recognised the character, but could not read it, because he had devoted himself solely to the study of Chinese books, from the time that he aspired to the degree of a scholar. The weighty occupations of father Ricci did not permit him to add to this discovery. It was not until after the lapse of three or four years that he obtained the opportunity of sending thither a Chinese Jesuit, with full instructions to investigate what he had learned from the Jewish youth. He charged him with a Chinese letter, addressed to the chief of the synagogue. In this letter, father Ricci signified to him, that besides the books of the Old Testament, he was in possession of all those of the New, which testified that Messiah whom they were expecting, was already come. As soon as the chief of the synagogue had read the part of the letter, which related to the coming of the Messiah, he made a pause, and said, it was not true, as they did not expect him in less than ten thousand years. But he intreated father Ricci, whose fame had apprised him of his great talents, to come to Kaefung foo, that he might have the pleasure of surrendering to him the care of the synagogue, provided he would abstain from the meats forbidden to the Jews. The great age

of this chief, and the ignorance of his successor, determined him to make these offers to father Ricci. The circumstance was favorable for obtaining information of their Pentateuch; and the chief readily consented to give them the beginning and end of every section; they were found perfectly conformable to the Hebrew Bible of Plautin, except that in the Chinese copy there were no vowel points.

"In 1613, father Aleri who, on account of his profound knowledge and great wisdom, was called by the Chinese themselves, the Confucius of Europe, was commanded by his superiors to undertake a journey to Kaefung foo for the purpose of ascertaining what could be gained from this discovery. He was the fittest man in the world to have succeeded in it, being well skilled in Hebrew. But times were changed. The old chief was dead. The Jews with readiness showed to father Aleri their synagogue, but he never could prevail on them to show him their books. They would not even so much as withdraw the curtains which concealed them. Such were the feeble beginnings of this discovery, which fathers Trigault and Sémédo, and other missionaries, have transmitted to us. Learned men have often spoken of them, sometimes very incorrectly, and have always expressed a desire of further information.

"The residence afterwards established by the Jesuits at Kaefung foo excited fresh expectations. Nevertheless fathers Rodriguez and Figueredo wished in vain to profit by this advantage. Father Gozani was the first person who was at all successful in his endeavors. Having an easy access, he took a copy of the inscriptions in the synagogue, which are written on large tablets of marble, and sent it to his superiors at Rome. These Jews informed him, that there was a Bible at Peking, in the temple, where were kept the king, or canonical books of strangers. The French and Portuguese Jesuits obtained permission from the emperor to enter the temple and examine the books. Father Paremin was present. Nothing of the kind was found. Father Bouvet said, that they saw some Syriac letters, and had every reason to believe that the master of the pagoda gave bad information to the Jesuits in the course of their search. It would now be very difficult to obtain admission into this library; and every attempt hitherto made by father Gaubil has been unsuccessful. He never could understand what these Hebrew and Syriac books were. In the interim, a Tartar Christian, to whom he had lent his Hebrew Bible, assured him also that he had seen books written in the same character; but he could not tell him what these books were, nor what might be their antiquity. He only declared to him, that it was a *thora*, that is to say, a book of the law. While the Jesuits were making these fruitless researches in Peking, the Jews, less reserved than the Chinese, gave voluntary information of their different customs to father Gozani; and by the beginning of the century, he was enabled to publish an account as circumstantial as could have been expected from one who was not acquainted with the Hebrew language. This account is published in the eighteenth volume of the *Lettres édifiantes et curieuses*."

In a letter to a member of the society of Jesuits, dated at Kiefung foo, in Houan, Nov. 5th, 1704, J. P. Gozani thus wrote:—

“As to what regards those who are here called tiao-kin-kiao, (teaou kin keaou, or ‘the sect that plucks out the sinew,’) two years ago I was going to visit them, under the expectation that they were Jews, and with a view of finding among them the Old Testament. But as I have no knowledge of the Hebrew language and met with great difficulties, I abandoned this enterprise for fear I should not succeed in it. Nevertheless, as you remarked to me that I could oblige you by obtaining information concerning this people, I have obeyed your orders, and have executed them with all the care and precision of which I was capable. I immediately made them protestations of friendship, to which they readily replied, and had the civility to come to see me. I returned their visit in the li-pai-son, (le pae sze,) that is in their synagogue, where they were all assembled, and where I held with them long conversations. I saw their inscriptions, some of which are in Chinese, and the rest in their own language. They showed me their books of religion, and permitted me to enter even into the most secret place of their synagogue, where they themselves are not permitted to enter. There is a place reserved for the chaunkias, (chang keaou,) or chief of the synagogue, who never enters there unless with profound respect. They told me that their ancestors came from a kingdom of the west, called the kingdom of Juda, which Joshua conquered after having departed from Egypt and passed the Red sea and the desert; that the number of Jews who came out from Egypt was about six hundred thousand men.

“They assured me, that their alphabet had twenty-seven letters, but that they commonly made use of only twenty-two; which accords with the declaration of St. Jerome, that the Hebrew has twenty-two letters, of which five are double. When they read the Bible in their synagogue, they cover the face with a transparent veil, in memory of Moses, who descended from the mountain with his face covered, and who thus published the decalogue and the law of God to his people. They read a section every Sabbath day. Thus the Jews of China, as the Jews of Europe, read all the law in the course of the year. He who reads, places the *ta king* on the chair of Moses. He has his face covered with a very thin cotton veil. At his side is a prompter, and some paces below a *moula*, to correct the prompter should he err.—They spoke to me respecting paradise and hell in a very foolish manner. There is every appearance that what they said was drawn from the Talmud. I spoke to them of the Messiah, promised in the Scriptures. They were very much surprised at what I said to them; and when I informed them that his name was Jesus, they replied to me, that mention was made in the Bible of a holy man named Jesus, who was the son of Sirach; but they knew not the Jesus of whom I spake to them.”

A few remarks concerning Jews now in China, may be found on pages 8 and 44 of our first volume. The great probability that the Karens of Burmah are a remnant of the ten tribes of Israel, will excite new interest on this subject and lead to further research.

M. S.

ROBERTI MORRISON, D. D.

VIRI

ACERRIMO AD MAGNOS LABORES SUBEUNDOS

INGENIO PRÆDITI,

QUI LINGUÆ SINICÆ THESAURUM,

INGENS OPUS,

DECEM POST ANNOS COMPLEVIT,

MORIENSQUE RELIQUIT,

PATRONIS HONOREM, PATRIÆ DECUS,

GENTI HUMANÆ LUCRUM.

VERSIONEM NECNON SANCTORUM SCRIPTORUM,

ADJUVANTE GULIELMO MILNE, D. D.

IN USUM SINENSIIUM PERFECIT.

ANNOS CIRCITER LII VIXIT.—MORTEM OBIT

DIE PRIMO MENSIS AUGUSTI,

A. D. MDCCCXXXIV.

HÆ TIBI ERUNT LAUDES, SINÆ PATEFACTA BRITANNIS

LINGUAQUE, MENSQUE SIMUL—VITA SACRATA DEO.

NOTE. *The above epitaph was shown to us in manuscript, and we are happy in giving it publicity in connection with our own remarks concerning him whom it commemorates*

ART. IV. *Obituary notice of the Reverend Doctor Morrison, with a brief view of his life and labors.*

Died at Canton, at 10 o'clock on Friday night, August 1st, 1834, the Reverend Robert Morrison, D. D., in the 53d year of his age.

Our hearts are touched with grief at the departure of this eminent servant of God. Though accustomed for months past to hear him say, 'My work is done,' we were yet slow to regard the words as prophetic of his speedy removal from this world. Pain and weariness had been his constant portion for many days, the result in part, of his multiplied labors and his early habits; yet the announcement of his death fell on us almost as though he had been cut down at once to the grave. His alarming debility and prostration of strength, during the past and present summers, had forewarned him that the close of his earthly labors was near; but no decisive symptoms of immediate danger alarmed his friends, till the day, and almost the hour of his dissolution.

The disease which had preyed on his frame, had unobservedly undermined his constitution, and irritated probably by exposure to rain and heat on his passage from Macao to Canton, removed him, as in a moment, from our sight. After his arrival at this place about a week previous to his decease, he left his house but two or three times, though he continued to attend to his official duties, almost till the day of his death. While suffering great weakness and pain, his mind was graciously kept clear and calm; his hope in the Lord whom he had served was steadfast; and his faith in the words of Scripture, which he often repeated, was firm to the last. A few hours before his death, he was engaged in fervent prayer to God for himself, that his faith might not fail; for his absent family, that they might be provided for and blessed; and for the Chinese mission, that double grace might rest on his younger brethren, and success attend their work. While means were devising for his return to Macao, on the morrow, an earlier release was, by the all wise God, destined for his servant;—that night he was gently removed from the ills of life, and for evermore exempted, we trust, from sorrow and pain.

His mortal frame, which for some days had been rapidly but almost imperceptibly sinking, thus suddenly gave way under the heavy load of suffering and pain by which it had for weeks been racked. Hitherto no very alarming symptoms had appeared, and even the outward glow of health had continued. In the course of Thursday night, indeed, he had felt a shortness of breath, which seemed for a time to threaten speedy dissolution; but from this he recovered. Throughout the whole of Friday, he labored under a high fever. In the evening, while the physicians were yet around his bed, the last ebb of life was apparent. Death laid his cold hand upon him, but the sting of death had been removed; and after about

twenty minutes spent in silent efforts to restore declining animation, his spirit returned to God who gave it.

The next day at evening, his body was carried from his house in Canton to the river-side, followed by Lord Napier and the resident foreigners. From thence, attended by his eldest son, Mr. John Robert Morrison and a few of his friends, it was conveyed to Macao, where it was interred on the fifth. The burial was attended by all the foreign gentlemen of that place and a few native Portuguese. The service of the episcopal church was performed on the occasion by the Reverend Edwin Stevens, seamen's chaplain in the port of Canton. His remains now rest beside the sleeping dust of Mary, his first wife, whom he had laid there thirteen years before.

We mourn in him the loss of a good man, who has worn out his life in labors for the good of his native country, of China, and the world. We mourn the loss of a man of stern integrity, and public spirit, a tried and faithful friend, and more than all to us, the first and most experienced of protestant missionaries to China. But the church of God and the friends of the gospel which he served during life, are not alone in their regrets for his departure. It was not, however, his disposition to seek, nor his lot to gain, the favor of the world, farther than it was secured by his uniform good will, his undoubted integrity, and his indispensable usefulness. His talents and great industry need no eulogy from partial friendship; for his works praise him. In extent of knowledge, he was undoubtedly the first Chinese scholar living; in efforts to make this language known to foreigners and chiefly to the English, he has done more than any other man living or dead; and in making known our holy religion to the Chinese, no one has done more. He lived to see all the chief objects on which were spent his labors and life, either accomplished or in the way of accomplishment, and was then taken away. In the midst of his life, but not of his works, he was called hence; his plans were completed, though his days were not full.—The termination of his earthly course naturally suggests that we cast a glance at the beginning and progress of the race which our departed friend has run. It may and it must encourage a similar spirit in others, who are depending on God and the talents which he has given them, to behold the very successful course of one who in early life was unknown and unpatronized as themselves.

Robert Morrison was of Scottish descent, but born at Morpeth in the north of England, on the 5th of January, 1782. He was blessed with pious parents who early instilled into his mind the principles of that religion which was his guide and joy in life, and his hope in death. He appears however, to have lived nearly sixteen years, without hope and without God in the world. But about the age of fifteen, his mind became deeply impressed with religious sentiments, which led him to reading, meditation and prayer. After alarming convictions of his sin and fear of the wrath to come, he was brought to rest his soul in Jesus Christ for salvation. He then found inexpressible happiness from committing to memory daily one or more

sentences of the Scriptures; so early did the all wise God, foreseeing in him the future translator of the Bible, begin by this bias to prepare him to relish that holy but laborious task.

He united himself with the Scottish church in the year 1798. From this time he seems to have been constantly animated with that unconquerable spirit which raised him above a thousand early difficulties, and characterized his subsequent life. Hitherto he had followed the humble occupation of his father, that of a boot-tree maker in New castle upon Tyne. But about two years after his conversion to the Lord, prominent marks of the genuineness of that change began to appear. He felt springing up in his heart new and ardent desires to serve the Lord Jesus Christ, and promote the best interests of his fellow men. These desires he indulged till they became a part of his existence, ripening into a design so fixed, that neither the dissuasions of friends nor the impossibility of marking out any definite way of its accomplishment, could divert him from his purpose.

To compass this design of being useful, he saw it was necessary first to get knowledge; but his resources were small, his days were spent in manual labor, and his first application for instruction was discouraged by the clergyman to whom he applied. About 1801, he placed himself under the private instruction of the Rev. Mr. Laidler, of Newcastle, to acquire the Latin language. To this pursuit he devoted his mornings before six o'clock, and his evenings after seven or eight; and this course he continued for fourteen months. In the beginning of 1803, his situation was changed so as to promise the attainment of his wishes—he was received into the theological seminary at Hoxton on the north of London, where he spent a year and a half assiduously pursuing his studies. At this time, the first desire of his heart which had long been concealed from others and had scarcely been owned to himself, was declared;—this was to become a missionary of the gospel. The thought ever dwelt on his mind; he endeavored to weigh every side of the question; proposed it to his friends, but they pressed him to stay with them; his father wept and prayed over him, unwilling to part with him, yet afraid lest he was doing wrong in opposing his departure. Robert was his youngest child, the joy and rejoicing of his heart, and he lived to see him honored among the churches of Christ. But after the death of his mother, Robert obtained his father's consent to his wishes. Accordingly he now determined in the strength of the Lord to surrender himself to his service, was accepted by the London Missionary Society, and in 1804, at the age of twenty-two, was removed to their seminary at Gosport. There he continued under the instructions of that eminent man of God, the Rev. David Bogue, till January, 1807, when he was ordained as a missionary to China.

Many and many an age had the millions of this empire appeared on the stage of life, and groped their dark and cheerless way down to the gates of death, "having no hope, and without God in the world." Generation after generation here had risen, flourished, and passed away quite unknown to the western world. Their exploits were re-

corded indeed, and their maxims treasured up, but in an unknown tongue. So distant and distinct seemed they, that one could scarcely avoid imagining them the fabled inhabitants of another world, or of some fairy land. But the spirit of primitive missions was returning to the western churches, and enlightened Christians could not rest satisfied while the divine Revelation was withheld from the first and the greatest of nations. The benevolent spirits of that day, who projected this mission, and most of whom now rest from their labors, did not suffer the general ignorance respecting China, nor the prevalent prejudices against missionaries, to divert them from their purpose, till they succeeded in planting their agent in Canton. The following extract from his instructions, dated London, Jan. 20th, 1807, will exhibit the leading object of the Missionary Society in this enterprise.

"We trust that no objection will be made to your continuing in Canton, till you have accomplished your great object of acquiring the language; when this is done, you may probably soon afterwards begin to turn this attainment into a direction which may be of extensive use to the world; perhaps you may have the honor of forming a Chinese dictionary, more comprehensive and correct than any preceding one; or the still greater honor of translating the sacred Scriptures into a language spoken by a third part of the human race."

This extract records the origin of the first British establishment in China for religious and literary purposes; it was unofficial, voluntary, noiseless, devised and executed by a few pious and enterprising individuals. On the 31st of January, 1807, Mr. Morrison embarked for China by way of America, where he stayed twenty days, and then reëmbarked alone in the American ship *Trident* for Canton. During that brief stay, he made the acquaintance of some active Christian friends; which together with his subsequent correspondence, contributed to that lively interest ever felt for him in America. He received from Mr. Madison, then secretary of state, a letter of introduction to Mr. Carrington, American consul at Canton, requesting for him all convenient aid in his literary pursuits. On the 4th of September he reached Macao, but had no sooner landed than he was ordered away by the Portuguese, through the jealousy of the Roman catholics. Compelled to come to Canton at once, the letter alluded to procured him attentions from Mr. C., and several other gentlemen; and he was received into the factory of Messrs. Milner and Bull of New York. His first appearance in Canton though not cited for imitation, cannot be uninteresting to all who knew him. At first he ate in the Chinese fashion, became an adept with the chopsticks, dining with his native teacher. He imitated the native dress also, let his nails grow long, cultivated a cue, and walked about the hong in a Chinese frock and thick shoes. His mode of living too, was rigidly economical; he lived in a go-down, which was his study, dining, and sleeping room; an earthen lamp gave him light, and a folio volume of Henry's commentary set on end, screened this lamp from the wind. Here he studied day and night at the language, but having little help from teacher or books, with success not proportion-

ate to his toil. His Chinese habits were soon laid aside; for though he meant well, yet as he often afterwards said, he judged ill. At the close of 1808, with all the British he was obliged to go to Macao, in consequence of the arrival of troops from Bengal. Here he was so unwilling to expose himself to public notice that he never walked out; in consequence of which his health began to suffer. The first time he ventured into the fields was by moonlight, under the escort of two Chinese. Yet during all this time he was silently studying the language: and so anxious was he to acquire it, that his secret prayers to the Almighty were offered in broken Chinese.

From the commencement of 1809, his circumstances were materially changed; on the 20th of February, he was married to Miss Mary Morton, eldest daughter of John Morton, esq. The same day he accepted the appointment of translator to the East India company, as assistant to sir G. T. Staunton, to whom he had been introduced by a letter from sir Joseph Banks. This arrangement secured for him a permanent residence in China, contributed to his own pecuniary support, and enabled him to devise liberal things for charitable objects, and public institutions. Henceforward his life and actions have been so public that little remains unknown, and withal so even and uniform as scarcely to leave any other marks of the lapse of time, than those made by some domestic occurrence, or the publication of some new work.

The vicissitudes of domestic joy and sorrow fell to the lot of Dr. Morrison. With a heart eminently fitted to find happiness in the bosom of his family, he was for months annually separated from them, it being often necessary for him to be in Canton, while his family remained at Macao. Death early entered his family; in 1811, he buried his firstborn child on the day of its birth. He had to dig the grave with his own hands on a hill on the north of Macao, in doing which he was at first forcibly interrupted by the Chinese. In 1815, Mrs. Morrison was driven by lingering disease to seek a cooler climate, and leaving her husband in China she sailed with her two children for England. After an absence of five years she returned with health improved, but as it appeared, returned but to die in her husband's arms; for the next year she was suddenly taken from the world. Her two orphan children returned to England, whither the father followed them in 1824, having completed the dictionary of the Chinese language and the version of the Scriptures. He here enjoyed a grateful relief from his incessant labors, in the solaces of friendship and Christian communion. While in England he was married to Miss Eliza Armstrong, daughter of W. Armstrong, esq. with whom he re-embarked in 1826 for China, which he was to leave no more.—With his own health declining, he was obliged by Mrs. M's continued debility to part once more and for the last time with his family. In December last, Mrs. M. and six children embarked for England, leaving his eldest son with him in China.

In his public capacity as connected with the E. I. company, he ever sustained the character of an able and faithful translator. The

duties were at first extremely oppressive, owing to his own imperfect knowledge of the language, and his want of confidence in the native assistants. The perplexing hours spent in his new duties were not relieved till further acquaintance with the language taught him that their intercourse was mutually intelligible. He was early the only translator, and during twenty-five years till the late expiration of the company's charter, he held this station. Twenty-three years he was in actual service, in which time, amidst the occurrence of innumerable difficulties and collisions, he has sometimes been the only means of communication with the Chinese government, when property and life were at stake. In the embassy of Lord Amherst to Peking in 1816, Mr. Morrison was attached to the suite as one of the translators, in which duties he bore the principal part. And on the recent arrival of Lord Napier in China as chief British superintendent, he accepted the appointment of Chinese secretary and interpreter under his lordship. It was in the discharge of those new duties that he came to Canton, to die on the spot which had been the scene of his most important labors.

In the department of letters, the name of Morrison is extensively known. From the time when in his youth, he sat down in the British museum to copy a "Harmony of the gospels" in Chinese, till the day of his death, it may almost literally be said, the study of the language was his prime object. In the study or on a journey, on land or water, he hardly remitted this attention. While we stood looking on his just breathless body, next to personal grief for the loss of a revered friend, arose an insuppressible regret, that such long accumulating knowledge was to be of no more avail to the world. But we thank God that it is not all lost. He has left to us, in his dictionary, the results of many years of toil; and to the Chinese, a more imperishable memorial in the version of the Holy Scriptures. When Dr. M. began to study this language it is said there was but one Englishman who understood it. Many men doubted the possibility of acquiring it, and its capacity for expressing the truths of the Christian religion. Having no grammar, and but a partial copy of a manuscript Latin dictionary, he commenced the task, with the same spirit which had sustained him in mastering the Latin, during the hours due to repose and recreation. Experience of the want of aids in learning the Chinese, doubtless confirmed him in the design speedily to prepare facilities for future students. His great work in this department is his English and Chinese dictionary; not indeed as a specimen of perfect lexicography, but an astonishing proof of ability and industry, and as all later students know, eminently useful. This extensive work was published at the expense of the East India company, reserving for themselves one hundred copies;—an expense of £12,000. It consists of three parts, comprising six large quarto volumes, and 1595 pages. The Chinese and English part contains about 40,000 words. The first volume was issued at Macao in 1816, and the whole was completed in 1823.

Besides the dictionary, Dr. Morrison published several minor phi-

logical works. His grammar of the Chinese language was finished as early as 1811, and was also published under the patronage of the E. I. company. There is also a volume of Chinese and English dialogues; View of China for philological purposes; with several minor works; and lastly, in 1828, a Vocabulary of the Canton dialect in two volumes. These various works procured him the esteem of learned men, and the reputation of a benefactor of mankind. The university of Glasgow in 1817 gratuitously conferred upon him the degree of Doctor in Divinity. He was also a fellow of the Royal Society, member of the Royal Asiatic Society, &c.

The Anglochinese college at Malacca owes its origin to Dr. Morrison, who at first devoted £1000 to it, and gave £100 annually for the first five years from its commencement. He was subsequently a liberal contributor to its funds. Since laying the foundation stone in 1818, the institution has found generous patrons in south-eastern Asia, England and elsewhere. Its chief object is the cultivation of Chinese and English literature, and the diffusion of Christianity in this part of the world. Dr. M. being then resident in China, it was the part of his beloved colleague, Dr. Milne, to superintend the erection of the college, and to carry into effect their mutual plans regarding its establishment. From the beginning of its operations till his death in 1822, Milne was principal of the institution, and its increasing success justified the cherished hopes of its departed founders. By his early death, the college sustained a loss at that time irreparable; though its usefulness, if not extended, has continued. But the present prospects are more favorable than ever, and we cannot but indulge the hope, that under the present experienced principal, the Rev. John Evans, this institution will exceed in usefulness the hopes of its benevolent founder. Dr. Morrison held the office of president of the college from its commencement till his death.

But besides all these, there was another work in the completion of which our revered friend had more heartfelt delight than in all others; that is, the translation of the Bible into the Chinese language. Compared with this, he regarded them only as subsidiary and preparatory; but this was connected with the dearest and best interests of men in this world and the next. Having early been blessed with an extraordinary relish for these holy oracles, and resting on them his own and only hopes for eternity, he justly regarded the opening of divine Revelation to the millions of the Chinese language nations, as a high honor to himself. Dr. Morrison brought with him to China, a Harmony of the gospel, and some other portions of the New Testament which been translated into Chinese, probably by some Roman catholic missionary; the Acts of the Apostles he first revised, and published in Canton. From these he proceeded through the whole New Testament, and revised it so early as 1813. His complete success in printing the Scriptures in China gladdened his heart, and the thrill of joy which he felt in his own bosom was immediately caught by thousands of Christians, who were praying for the good of China. In the translation of the Old Testament he bore the chief

part, but his colleague, Dr. Milne, who ardently desired it, shared in this good work. In 1823, the *whole Bible in Chinese*, was printed at the mission press at Malacca;—a work which all the Nestorians, and the hundreds of Catholic missionaries in China during 240 years, had not accomplished. If it has the imperfections of a first attempt, yet experience proves it to be mainly intelligible; and God has honored it in communicating the saving knowledge of salvation to some for whom it was destined. Many editions of portions, and two editions of the whole Bible have been printed and distributed, through the liberality of private friends, and of the Bible Societies of England and America. In a letter dated a few days before his death, referring to a donation from the American Bible Society, he thus wrote: “I should wish the fact conveyed to the Bible Society, that their liberality in multiplying copies of the Scriptures in Chinese, affords great joy to one who labored late and early many years in translating them; that by the union of Christian efforts, glory to God and the salvation of men are promoted.”

Though the press was his chief instrument for diffusing the knowledge of Christianity, yet he has not been limited to that alone. From first to last he maintained in his own house on the Sabbath, divine worship in the Chinese language. Long before the arrival of the company's chaplain in China, he performed one service in English, and two in Chinese on each Lord's day: the latter he never omitted, but the former has been more limited and occasional during late years. Preaching in Chinese has ever called for caution, more perhaps in past years than at present: but he was able to continue it during the violent measures adopted by the Chinese government against Roman Catholics in 1814. On the last Sabbath before his death, he was peculiarly animated and solemn in his exhortations to his native audience, that they should give heed to the repeated instructions they had enjoyed, as if, and as it proved, they were to enjoy them no more. In singing, his favorite devotional exercise, he sung with them the hymn, which he had prepared and translated during the present summer, beginning with

“Jesus, lover of my soul;
Let me to thy bosom fly, &c.”

Thus have we glanced at the leading events and labors in the life of one who lived for the benefit of mankind. “I have a few,” so he wrote to a friend a few days before his death, “I have a few, and but a few seniors in service throughout the whole extent of Asia; Carey and Marshman are the only ones I know.” But alas! the venerable Carey, father of the protestant mission in Bengal, had already gone. We would not eulogize these men, for their works live to praise them. But how changed their scenes of labor since they first became actors in them. In the one case, Christianity has risen above the prejudices which then enveloped her glory, and has assumed the attitude of blessing the many thousands of India. In the other, even in China, one of the strongest of the strong holds of the great adversary, a stand has been taken, a work commenced, which though but commenced, will yet lead surely on to victory.

ART. V. *Literary notices: 1. The Chinese Magazine; 2. Tibetan Dictionary and Grammar; and 3. Australian Almanac and Sydney Directory.*

1. *The Chinese Magazine* still continues to be published, and has hitherto met with no opposition from any quarter. A few copies of the work have recently been sent to Peking; some to Nanking; and some to other parts of the empire. It has now reached its tenth number, which like each of the preceding ones contains about thirty octavo pages. As the friends of China abroad must be desirous of knowing what kind of information the Magazine conveys to the people of this empire, we will subjoin, from the table of contents, the titles of some of the leading articles contained in the last numbers.

‘Conversation between an Englishman and a Chinese reader of the Magazine, in which the former prevails on the latter to examine and criticize the book.’ ‘Conversation between two Chinese respecting the creation of the world, in which one instructs the other concerning the account contained in the first chapter of Genesis, and contends that nature affords certain evidence of the account being more than a mere ‘western tale.’ ‘Letter from a Chinese traveling in South America to his father in China—giving an account of a ship, of a storm, of Lima, and of the mines in Chili.’ ‘Narrative of the settlement of the Cape of Good Hope—difficulties encountered, and the perseverance of the settlers.’ ‘Essay against idolatry, with arguments deduced from the principles of the ancient sages and wise kings, anterior to Confucius, and from the power of an Almighty Being manifested in nature.’ ‘The principles of the steam-engine explained with an illustrative plate.’ Besides articles like these which we have named, each number usually contains short historical, geographical and astronomical papers; and these are followed by items of European news, and a price current.

2. *Tibetan Dictionary and Grammar.* The 25th number of the Journal of the Asiatic Society of Bengal, announces the publication of M. Csoma de Koros’ Tibetan Dictionary, ‘published at the expense of government and under the auspices of the Asiatic Society;’ it informs us also that his Tibetan grammar was about being put to press, and would be published without delay. The 26th No. of the Journal, for February, 1834, contains some interesting extracts from Tibetan works, translated by M. Koros.

3. *Australian Almanac and Sydney Directory for 1834.* We are astonished at the rapidity with which the settlements in New South Wales and Van Diemen’s Land have grown up to their present importance. The manual before us, containing about 350 pages, is full of statistical matter, evincing the enterprise of the colonists of Australia. The first fleet, commanded by captain Arthur Philip, the first governor of the colony, anchored in Botany Bay, January 20th, 1788. In 1790, James Ruse, the first settler, selected from among

the prisoners, by the first fleet, was established at Parramatta.' The Sydney Gazette and New South Wales Advertiser, the first journal in Australia, was commenced by Mr. George Howe, in 1803. Now there are in New South Wales, five newspapers; and eight in Van Diemen's land. They have two agricultural societies; a chamber of commerce; five banks; two colleges; and several benevolent societies, among which are the Australian Tract Society, the Auxiliary Bible Society, and the Wesleyan Auxiliary Missionary Society.

ART. VI. *Journal of Occurrences; edicts from the governor and hoppo of Canton; imperial commissioners; new hoppo; literati; Siamese and Cochinchinese tribute bearers.*

We omit to notice a variety of minor occurrences during the present month, for the sake of affording room to a series of official papers which have been sent out by the Chinese authorities, since the arrival of lord Napier on the morning of the 25th ult. Nothing more has yet transpired than we expected, nor even so much. Thus far the course of the British authorities has been marked by great moderation, decision, and frankness, a course from which it is hoped there will be no deviation. Previous to his lordship's arrival, there had long been a dead calm, and both the Chinese officers and the hong merchants were waiting in suspense for that event. The several edicts which we subjoin will show something of the manner in which he has been received. They will seem 'stale, flat, and unprofitable' enough to our local readers; but it is on those abroad that we 'enjoin' their perusal; and as they exhibit the mind and temper of this people, they are valuable.

A few remarks are necessary to enable those who are not on the spot to understand the merits of the case. In Jan. 1831, an edict was published by the governor of Canton, stating "that in case of the dissolution of the company, it was incumbent on the British government to appoint a chief to come to Canton for the general management of commercial dealings, and to prevent affairs from going to confusion." In accordance with that edict, lord Napier arrived in Canton, bringing with him from his government instructions, from which the following is an extract:—

"In execution of the said commission, you will take up your residence at the port of Canton, in the dominions of the emperor of China, and you will discharge the several duties confided to you by the said commission and orders in council respectively at Canton as aforesaid, or at any other place which may be for that purpose appointed by us, and *not elsewhere*.—The Bocca Tigris, which is marked by a fort immediately above Anson's bay, forms the *limit of the port of Canton*, and your lordship will conform to that understanding." See *Canton Register for August 26th, 1834*.

On the 26th ult., the next day after lord Napier reached Canton, he sent a letter, by the hands of his own secretary, to the city gates for the governor: the communication was sealed and addressed to his excellency in due style—but it was *not* a petition, and on *that* account was rejected. In the mean time, orders were accumulating on the hands of the hong merchants, who were endeavoring to enjoin them on his lordship. After it was made plain to the Chinese that he would not receive them, they were lodged in the hands of the British merchants, who took care, at the same time that they received it, to assure the hong merchants that they could do no more than merely acknow-

ledge the receipt of the edicts, as their commercial interests were now under the superintendence of lord Napier, the representative of the king of Great Britain. In this way the following documents have come before the public.

(No. 1.)

Loo, governor of Kiangtung, &c. &c. to the hong merchants:—

The Hee (or naval officer,) of the Heängshan district, with others, has reported "that an English war vessel having on board a barbarian *eye*, had, from the outer seas, sailed to Cabreta point (off Macao), and there anchored. On inquiry it was stated that he was to examine and have superintendence of the said nation's merchant vessels coming to Canton to trade, &c. As duty requires, a report is made."

According to this, I have examined and find, that hitherto, outside barbarians trading to Canton have only had *taepans*, (chief supercargoes,) buying and selling goods. They have been permitted to request permits, and then come to Canton. But ordinarily they have only had permission to reside at Macao. The English have traded at Canton upwards of a hundred years, and with regard to all the regulations, there has long been mutual tranquillity. The said hong merchants before reported, that this year the English company is dissolved. The barbarian *eye* who has now come is of course for the superintendence and examination of this business. And the barbarian *eye* is not on a par with the *taepans*. If he wishes to come to Canton, it will be necessary to make first a clear report, requesting the imperial will on the subject. As to the commercial affairs, if there be circumstances absolutely requiring the establishment of other regulations, a petition of requests, after inquiry and deliberation on the part of the hong merchants, must also be sent by them, that a memorial may be prepared, and obedience called for.

Uniting these circumstances, this order is issued. When the order is received by the said merchants, let them immediately go in person to Macao, and ascertain clearly from the barbarian *eye*, for what he has come to Canton province. Let them also inquire fully and minutely as to what other regulations require to be now established, since this year the said nation's company has been dissolved. Then let them report in answer, to afford evidence on which to make a plain and full memorial, for directions as to what conduct is to be observed, and as to what obedience is to be required. And let them authoritatively enjoin the established laws of the *celestial empire*, that, with the exception of the *taepans* and other barbarian merchants trading to Canton, none can be permitted to come to Canton, without a report having been made, and the mandate received. The said barbarian *eye*, having to examine concerning and superintend the affairs of commerce, may reside at Macao. If he wishes to come to Canton, he must inform the said merchants, that they may previously petition me, the governor, and I will by post-conveyance send a memorial, and all must respectfully wait till the mandate of the great emperor has been received. Then orders will be issued to require obedience. Oppose not! A special order.

Taonkwang, 14th year, 6th moon, 15th day. [July 21st, 1831.]

(No. 2.)

Loo, governor, &c. &c., to the hong merchants.

The outside barbarians of the English nation have had a continued trade at Canton for a hundred and some tens of years. All affairs are conducted according to the established regulations reported to the emperor, which have long been obeyed and kept. Although the barbarians are beyond the bounds of civilization, yet having come to Canton to trade, they should immediately give implicit obedience to the established laws of the *celestial empire*. Then they may enjoy tranquillity. New come barbarians, not understanding the dignity of the statutes, you, with the linguists, compradors, &c., should instruct clearly and authoritatively in all things, to prevent their overstepping or opposing.

I find on examination that foreigners coming to Canton province have hitherto been permitted only to reside at Macao. When they have affairs of buying and selling goods, &c. to conduct, they are then permitted to request and receive from the superintendent of the Canton customs a permit to come to Canton,

Whatever utensils, vessels, &c. they carry with them, must every one pass examination at the custom-house, and a report of them must be made. The superintendent of the customs sends a communication on the subject to my office, to be placed on record.

On this occasion, the barbarian *eye*, *lut Lacpe* (i. e. the headman, lord Napier,) has come to Canton, without having at all resided at Macao, to wait for orders. Nor has he requested or received a permit from the superintendent of customs; but has hastily come up to Canton.—A great infringement of the established laws! The custom-house writers and others, who presumed to admit him to enter, are sent, with a communication, requiring their trial. But in tender consideration for the said barbarian *eye*, being a new comer and unacquainted with the statutes and laws of the *celestial empire*, I will not strictly investigate. But it is not expedient that the said barbarian *eye* should long remain at Canton provincial city; it must be required, that when the commercial business regarding which he has to inquire and hold jurisdiction is finished, he immediately return to Macao. And hereafter, without having requested and obtained a permit, he cannot be permitted to come to Canton.

As to the object of the said barbarian *eye's* coming to Canton, it is for commercial business. The celestial empire appoints officers—civil ones to rule the people—military ones to intimidate the wicked. The petty affairs of commerce are to be directed by the merchants themselves. The officers have nothing to hear on the subject. In the trade of the said barbarians, if there are any changes to be made in regulations, &c., in all cases, the said merchants are to consult together, and make a joint statement to the superintendent of customs and to my office. Whether (the proposals) shall be allowed or disallowed must be learned by waiting for a reply publicly. If any affair is to be newly commenced, it is requisite to wait till a respectful memorial be made, clearly reporting to the *great emperor*, and his mandate received. Then it may be commenced, and orders may be issued requiring obedience.

The great ministers of the celestial empire, are not permitted to have private intercourse by letters with outside barbarians. If the said barbarian *eye* *throws in* private letters, I, the governor, will not at all receive or look at them. With regard to the barbarian factory of the company, without the walls of the city, it is a place of temporary residence for barbarians coming to Canton to trade. They are permitted only to eat, sleep, buy, and sell in the factories. They are not permitted to go out to ramble about. All these are points decided by fixed and certain laws and statutes; which will not bear to be confusedly transgressed.

To sum up the whole matter: the nation has its laws: it is so everywhere. Even England has its laws. How much more the celestial empire! How flaming bright are its great laws and ordinances. More terrible than the awful thunderbolt! Under this whole bright heaven, none dares to disobey them. Under its shelter are the four seas. Subject to its soothing care are ten thousand kingdoms. The said barbarian *eye*, having come over a sea of several myriads of miles in extent to examine and have superintendence of affairs, must be a man thoroughly acquainted with the principles of high dignity. And in his person he sustains the duties of an officer—an *eye*. Then only can he control and restrain the barbarian merchants.

I, the governor, looking up, will embody the extreme wish of the *great emperor* to cherish with tenderness the men from a distance. And assuredly I will not treat slightly the outside barbarians. But the national laws are extremely strict and close-drawn; we dare not in the least transgress. Let the said barbarian *eye* be very careful not to listen to the artful instigations of evil men, enticing him until he fails of the object of the said nation's king in sending him so far.

Uniting all, I issue the order to be enjoined. When the order reaches the said merchants, let them immediately act in obedience to it, and enjoin the order on the said barbarian *eye*, that he may know it thoroughly. Oppose it not! The said merchants have had intercourse with barbarians for many years. Their knowledge of their language and feelings must be good. The linguists and compradors are more closely allied to the barbarians. If they truly explain clearly, opening and guiding the understanding, the said barbarian *eye* assuredly cannot but obey. If there should be disobedience and opposition, it must be owing to the bad ma-

nagement of the said merchants and to the instigation of the linguists. A credibly the said merchants shall be reported against, that they may be punished; and on the linguists the laws shall instantly be put in full force. (A phrase for equal punishment.) Make not repentance (necessary). These are the orders.

Taonkwang, 14th year, 6th moon, 21st day. [July 27th, 1834.]

(No. 3.)

Lao, governor, &c. &c. to the hong merchants.

It appears that the outside barbarians of the English nation, trading to Canton have hitherto only had permission for *taipans*, &c., at the period of buying and selling goods, to request and obtain a red permit (i. e. one bearing the stamped of the great hoquo) to come in or go out of port. In all things they have had rules and regulations, fixed by memorial to the emperor. They have never had such an affair as a barbarian *eye* coming to Canton. It was before authenticated that the Hec of Heingshan district reported that the English cruiser Clads, bringing a barbarian *eye*, lord Napier, had sailed in from the outer seas; and that, on inquiring it was found, he had come to Canton to examine and superintend the affairs of commerce.

I, the governor, having examined, find that a barbarian *eye* is not on a par with barbarian merchants. The business being one to be newly commenced, without a report being made and a mandate received, he cannot have permission to come of his own accord to Canton. I issued orders to the hong merchants to go to Macao and enjoin orders requiring him to reside at Macao. If he desired to come to Canton, he was required to inform the said merchants, that they might petition me, the governor, and respectfully wait until having reported, I should receive an imperial mandate; then further orders might be issued to command obedience.

Thereafter, the said merchants not having yet reached Macao, the said barbarian *eye*, set out and came to Canton. Neither having in the first place made a plain petition, nor having in the next instance obediently obtained a permit, he, with precipitate haste, came in; sailing boat to Canton. It is indeed a great intrusion of the laws. Considering that the said barbarian *eye* has but newly arrived, and is unacquainted with the dignity of the statutes of the celestial empire, he is absolved from strict investigation.

The said merchants have been again ordered to enjoin commands and to investigate. But for what purpose the said barbarian *eye* has come to Canton, and why he did not apply for a permit,—it does not yet appear that the said merchants have obtained any clear information or made any report.

On examination I find, that in all that relates to outside barbarians coming to Canton to trade, the hong merchants are in every respect held responsible for keeping up strict investigation, controlling and restraining. The said merchants (those sent to Macao,) have filled the situation of seniors over the merchants for many years. How is it that they understood not the fixed laws, but after repeated orders, indulge their own dispositions, deterring and delaying? What is it that occupies their minds? It is extremely inexplicable! It would be right to take the circumstances of the said merchants' negligent connivance at the conduct of the outside barbarians, and at once report against them (to the emperor). In indulgence, I once more command urgent haste. When this order reaches the said merchants, let them immediately act in obedience to it, and enjoin in an explanatory manner the previous orders. Let them inquire fully for what purpose the said barbarian *eye* has come to Canton, and why he, without obtaining a permit, precipitately came (to the provincial city). And let them report in answer. Let them at the same time command the said barbarian *eye* immediately to set off and leave the port. He must not stop in the foreign factories, outside the city, loitering about. If he have affairs requiring his immediate superintendence, let him temporarily reside at Macao, waiting till a prepared report has been made requesting to know the imperial will that it may be obeyed. Should he dare to resist or oppose, it will be all owing to the indulgence and connivance of the said merchants. The affair concerns the national dignity. I, the governor, will be able only to report against the said merchants, that they may be brought to trial. Say not that you were not forewarned. Tremble thereat. A special order.

Taonkwang, 14th year, 6th moon, 24th day. [July 30th, 1834.]

(No. 4.)

Loo, governor. &c. &c., to the hong merchants.

On the 19th day of the 6th moon (July 25th), I received the following communication from Chung, superintendent of the Canton maritime customs:—

“The domestics at the custom-house station behind the factories, (on the river side in front of the factories,) have reported as follows:— ‘In examining we perceived, during the night of the 18th of the present moon, about midnight, the arrival of a barbarian ship’s boat at Canton, bringing four *English devils*, who went into the barbarian factories to reside. After having searched, we could find no permit or pass. And having heard by report that there is at present a ship of war of the said nation anchored in the outer seas, but not having been able to learn for what purpose, we think that such coming as this is manifestly a clandestine stealing into Canton. Whether or not the hong merchants and linguists are in any way consorting with them, we must, in making our report, request you, as our duty requires, to examine. This is a list of the four barbarians’ names: lord Napier, who we hear is a war commander, Davis, Morrison, and Robinson.’

“I, the hoppo, having received this, have examined, and find that when barbarian merchants, who come to Canton province, have to come to the provincial city, or go down to Macao, the regulations require that the hong merchants should make a petition requesting for them a permit, and that I, the hoppo should then forward a communication to your honorable office, and also should send information to the Kwangchow heë, or to the Macao assistant magistrate of the department, that they may send a military escort. This has long been the mode of conducting the affair, which has been obeyed and practiced, as is on record.

“Before this, the weiyuens [deputed officers] of the Macao custom-house reported, that an English cruiser Chads had anchored at Cabreta offing; and that on board the vessel was a barbarian *eye*, come to examine and superintend the mercantile affairs of the said nation’s merchant ships trading to Canton. I, at that time sent a communication to your honorable office for examination. I also gave orders to the hong merchants to be replied to after examination. But the hong merchants, without having in the first instance, reported the English cruiser and barbarian *eye*’s arrival at Canton; and without having in the second place, when orders had been given them to examine, made any report of doing so, have at last permitted the barbarian *eye* to come clandestinely to Canton. How, in this way, can the precautions against foreigners be rendered forcible, and the dignity of imperial servants be made more awful and imposing! Although the barbarian *eye* be unacquainted with the laws of the celestial empire, how can the hong merchants have the excuse of ignorance, that they should audaciously presume, without having asked and obtained a permit, to suffer him to come to Canton! Truly there is no respect for the laws before their eyes!

“Besides again issuing a strict order to the hong merchants to examine and reply, I also forward this communication, that having examined, you may with severity command the hong merchants to examine and act.”

This coming before me, the governor, I find on examination, with regard to the English barbarian *eye* coming to Canton, that I, the governor, have already issued repeated orders to the said merchants to be by them enjoined authoritatively, as is on record. Having received the communication as above, I unite the circumstances and again issue this order. When it reaches the said merchants, let them immediately obey, and in accordance with the tenor of the several previous orders, ascertain clearly for what the said barbarian *eye* has come to Canton, and why, in disobedience to the regulations, he has not requested a red permit. Let them instantly on the same day, report in answer. At the same time, let them order and compel him immediately, with speed, to return to Macao, and reside there, waiting till I, the governor have made a prepared report, to request the imperial will to be made known, that it may be obeyed. Should there be any opposition, the said merchants will be held solely responsible. Tremble hereat,—intensely, intensely, tremble! These are the orders.

Taoukwang, 14th year, 6th moon, 25th day. [July 31st 1831]

(No. 5.)

Chung, by imperial commission, superintendent of the port of Canton province &c. issues this order to the hong merchants requiring their full acquaintance with it

I have received a communication from his excellency the governor which is as follows:—

“Regarding the outside barbarian ships which trade at Canton under what circumstances they should be allowed to pass, and under what stopped, in entering and leaving the port, and regarding the residence of barbarians in factories there have throughout past times been regulations, established by report to the emperor; and to which obedience has been directed by official communications, as is on record. Of late, the foreign ships have daily increased. The English company is dissolved and terminated, and now a barbarian eye (or chief) has come to Canton. The departure and the entrance of vessels and all other things must continue to be in conformity with the old regulations.

1. “Heretofore it has been allowed to the English barbarian *eyes* and ship masters to go about in ship’s boats bearing flags; but except barbarian eyes and ship masters, none can irregularly travel in flag-bearing boats. For sending letters out and in, they are only permitted to use small *sampans* (boats). Those proceeding from within outward, must report and be examined at the Tsungseu custom-house (below Dutch folly, near Canton); and those proceeding from without inward, must report and be examined at the Wongtong custom-house, at the Bogue. If those custom-houses on examination find no arms or contraband goods, they must give them a permit, to be shown to the war vessels and forts, that they may allow them to pass. Vessels with passports to Whampoa, must give them up at the Whampoa custom-house; those with passports to the cruisers must give them up at the Wongtong custom-house, at the Bogue; and those which come to the city, must deliver up their passports at the Tsungseu custom-house. If, on examination, arms and contraband goods be found, the custom-houses are not permitted to give them passports; nor are the war vessels allowed to let them pass.

2. “The barbarian merchants at Canton are not permitted to bring up musketry or cannon. Hitherto the custom-house people have been held responsible for making search and examination, and the military for inquiring and investigating; and if they should fall in with a barbarian clandestinely moving guns or military weapons, with the intention of bringing them to Canton, they are required to unite their utmost efforts to prevent and stop him, and must not suffer him to proceed. Should the military fail to make discovery or go to the extreme of knowingly conniving, so as to allow of a barbarian clandestinely bringing guns and cannon to the city, such military officers and privates shall be brought up immediately to trial and punishment.

3. “The barbarians are not permitted to bring foreign women clandestinely up to Canton; if they dare willfully to oppose, their traffic shall be immediately stopped; and (the women) sent back by force to Macao. At the same time the examining military patrol attached to the custom-houses are made responsible, if they should find barbarians bringing foreign women to the city, immediately to stop them, send them back, and give notice to the forts not to allow them to pass inwards.

4. “When the barbarian merchants are lodging in the factories of the hong merchants, the latter are to be held responsible for keeping up a diligent control and restraint upon them; not allowing them to go out and in at their own pleasure, lest they should have intercourse or clandestine arrangements with traitorous natives.

5. “When the barbarians wish to petition on any affair, if the affair be not of importance, they should deliver their petition to the security merchants to present for them; the barbarians are not permitted to presume to go to the city gate and present petitions themselves. On all the ordinary affairs of trade, their petitions should be presented at the hoppo’s office.

“On further examination I find, that in the 21st year of the reign of Keäking [1816], the then governor Tseäng, established a regulation of the following import:—‘That the barbarians being closely confined to the barbarian factories, it is apprehended that sickness and disease may arise among them; they are therefore permitted, as formerly, to go to the Haechwang sze [Honan temple], and to the flower gardens [Fah te], to saunter about and obtain relaxation. Each month they are permitted to go but thrice, viz. on the 8th, 18th, and 28th days; on each occasion, the number of individuals must not exceed ten. The linguists are required to take them past the custom houses at the back [i. e. front] of the factories and

to the west fort, and there report respecting them. And they are required again by sunset to be at the custom-houses and report their return to the factories. They are not allowed to drink wine and create disturbance, nor to remain out over night. Besides they are not allowed to saunter about at pleasure in the villages and market places near the city; in this way the causes of disturbances will be avoided.' This is on record.

"The above are all old established regulations, which will not bear irregularly to be transgressed. If the custom-houses, with the naval officers and men of the port, do indeed truly and conscientiously examine and investigate, how can the barbarian vessels enter and depart, wandering about at their own pleasure! With regard to the barbarians' dwelling in the merchants' factories, it devolves entirely on the local officers to govern and direct the hong merchants that they may instruct them in the established laws, and from time to time restrict and restrain them; not suffering the laws, in length of time, to become slow of operation.

"I have sent a communication to the naval commander-in-chief, that he may transmit to all the naval commanders of the port, and to the officers and men of the forts, orders to this effect: that they act in obedience to the old regulations, and if any barbarian ship be entering the port, not having stopped to be examined at the custom-house, and having asked and received a red permit, or having on board foreign women, guns, or other military weapons, they shall immediately stop her, and not suffer her to enter: and that if any dare secretly to connive, the military of the stations passed by the vessel shall assuredly be by name reported against, tried and punished; but that the common small boats carrying letters, and barbarian trading ships other than these, having obtained their passports, must according to the regulations, be permitted to go in and out, receiving their passes as they arrive, and must not be irregularly stopped.

"Besides this, I do also, as is incumbent on me, forward this communication to you (the hoppo), hoping you will immediately give orders to the writers and tide-waiters of all the custom-house stations to examine and act up to the old regulations;—to search and investigate carefully, closely, and minutely; looking after the entrance and departure of barbarian vessels, and not suffering them to go in and out at pleasure. Hoping, also, that you will give orders to the hong merchants to explain authoritatively to the barbarians the old regulations, that except on the 8th (i. e. 8th, 18th, and 28th.) day they are not permitted to go out to ramble; and that you will at the same time command the linguists, that except at the fixed periods, they are not confusedly to take them out to ramble, thereby bringing on themselves inquiry, &c."

This coming before me the hoppo, I, * * * [he merely reiterates the orders of the governor and closes in the favorite language,] oppose not. A special edict.

'Taonkwang, 14th year, 6th moon, 28th day [July 14th, 1834].

Immediately after the receipt of these edicts by the hong merchants, no slight sensation was felt among all the natives in any way connected with foreigners. The sampans belonging to the residents were stopped, and their keepers absconded; some of the compradors were also missing; the hong merchants and linguists were summoned before the Kwangchow foo; and the British trade was soon suspended. On the 22d, three officers were sent by the governor to visit Lord Napier; others, we hear, are to visit him to-day (the 30th). Our limits will allow us only to remark further, that two British ships of war have anchored at the Bogue, and that notwithstanding all these movements another calm (it may be momentary,) has ensued. We omit here to say a word concerning the abusive epithets with which the edicts are filled; every thing on this point will be ineffectual, until the Chinese are convinced that they have their equals.

Saturday, 30th. Two imperial commissioners, Shing and Sae, are daily expected at Canton; the latter is accompanied by Yang, an officer of high rank. Pang Neen, a slave of the emperor's is also coming down from the capital to take the place of hoppo Chung. Literati, about 10,000 in number, have collected in the city, for the triennial examination which commences in a few days. There are also here Siamese and Cochinchinese tribute bearers.

